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W.M. LLOYD GARRISON, EDITOR,

VOL. XVIII. NO. 48.

REFUGE OF OPPRESSION.

From the Vermont Chronicle. CONGREGATIONAL AND PRESBYTERIAN CHURCHES.

The question of closing the corresponding relations between the Congregational and Postsylverian churches, on account of the admission of slave-hold-ret to the common of the latter, is evidently regarded with deep interest by New England Carrisians. There is, however, a diversity of was an relation to the expediency of the measure of the fact and the control of th The question of closing the corresponding relations between the Congregational and Presbyterian churches, on account of the admission of slave-holders to the communion of the latter, is evidentwhom they are applied, in a state of more inflexi-

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he epposition,
Any one well acquainted with the state of publie opinion, knows that ultra abolitionism is losing its foothold in New England, and becoming confi ed to a small faction; while the real anti-slavery feeling is deepening and extending through all the moses of our population; and if there is any one sentiment of a public character which is fastening upon the mind and moving the feelings of our people more than any other, it is that of opposition to slavery. We see it developed in political movements. No party can succeed, no candidate for office can secure public confidence, if opposition to slavery is wanting. This movement of the common sense of New England is irresistible, and would sweep away the popularity of our strongest statesmen, should they anempt to resist it. And it is not strange that the same men, acting in the capacity of a church, should suffer the same feel-ings to predominate in their church relations, ngs to pretominate in their current remains, in this spirit of anti-slavery which is so deeply moving the mouses of New England, is not excited to carry its measures contrary to the laws of the constitution. All legal and equitable rights of the slaveholder must be respected; but he most expect no more concessions. We cannot abrogate slavery where it exists, but it must not be extended. ed. So likewise we cannot infringe in the least on the religious rights and privileges of slaveholders, and we have no right to judge that they cannot be Christians if they hold slaves. I believe there are multitudes of good Christians who are slaveholders; and so I believe there teere multiwithout componention, might have kept them in this state of unrequited servitude, without using any efforts to collighten and Christianize them, and might sell parts of families, thus causing a but I do not believe that such a slaveholder would have any very clear evidence of possessing a Caristian character, or a very easy conscience, if he continued such practices after a candal and prayerful inquiry in regard to the cor-

Now the question is, will the slaveholder be somer brought to see and to feel the sinfulness of somer brought to see and to feel the sinfulness of such conduct by continuing the correspondence, and kindly urging it upon his attention; or by closing the correspondence, and thus protesting against the sin? Which will most effectually awaken his conscience, and bring him to repent

The writer referred to urges the continuance of corresponding relations, or the ground that slavery was tolerated by the apostles. On the same grounds he would justify his own church members in holding slaves, and engaging in the objectionable practices of slaveholders. I believe that very lew N. E. pastors or churches would come on to that

But while the spostles did not attempt to abolish slavery directly, they so expounded and applied the goage, that if toeir toachings were followed, all its objectionable features would be removed, and the relation of master and servant would be merely nominal. Masters are charged to forbear threatening, knowing that your Master also is in Heaveen; neither is there respect of persons with him. And again, masters are expressly commanded to give unto their servants that which is just and equal, knowing that they have also a Master in Heaven,' Col. iv. 1. See also James v. 4; 1. Thes. iv. 6. Christ also teaches, 'All things whatsoev r ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Now them, for this is the law and the prophets. Now if these and such like precepts are obeyed, the spirit of slavery will cease, whether the name is continued or not; and it is not tight, therefore, to bolster up the slaveholder with any such reli-

I do not think that New England people in to not think that New England people in general entertain the opinion that slavery is sin, per se; nor that they believe Christian slaveholders guilty of maltreating their slaves. In their physical condition, the slaves are undoubtedly better off than the serfs of Europe,—sitogether better fed and clothed than the poor of Ireland, and their suffer-ings from chastisements less than is endured by multitudes in our own hand from the effects of inmultitudes in our own had from the effects of in-temperance. In certain cases, too, the relation of master and slave may be sustained as a positive duty, and perfectly consistent with the spirit of the gaspel precepts. So, too, the traffic in ardent spir-its for medicinal purposes is perfectly justifiable; but it is quite another thing, when a man engages in the traffic in this article as a beverage, for the sake of gain, 'when he gives his neighbor drink, and puts his bottle to him and makes him drunken and puts his bottle to him and makes him drunken



OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, DECEMBER 1, 1848.

SELECTIONS. From the Cleveland True Democrat BY PREDERICK DOUGLASS.

CHARLES HUDSON, OF MASS CHUSETTS. Although the election has passed, we are not willing that the people should lose sight of the bimself and three millions of his brethren whom means which were used to nominate General Tay-

and whether it continues till the next President comes into office, or whether it be terminated his force by the acquesition of territory, it will be of vistal consequence to the Notth, whether the President be a slaveholder, or a nam opposed to this institution. I this war, commenced to foster that institution, should continue, we want a man at the head of our affairs who will not servifice thousands of lives and unilinos of money to eary on the war for such an inglorious purpose; and if piece is made, and we acquire a large partition of territory, we want an Executive who will insist that the territory shall not be cursed with slavery. LET THE FREENEN OF THE NORTH LOOK WELL TO THIS AND IF THEY DESIRE TO HAVE OUR GOVERNMENT DEVOIED TO THAT NHUMAN INSTITUTION FOUR YEARS MORE, LET THEM CHIME LY WITH PULLERS ATTOM FOR EXCEPTION, AND THE SOUTH AND ADVOCATE THE NORTH AND ADVOCATE THE NOR

THE BLOOD OF THE SLAVE ON THE ! SKIRTS OF THE NORTHERN PEOPLE.

A v ctim of your power and oppression humbly

Seoft and Mc Lean. My own opinion is that the latter will be the strongest in all parts of the country

With Taylor, I fear we should lose our own principles. For one, 4 land rather be in a minority adhering to principle, that it is a minority without principle.

But I write you principally for the purpose of suggesting the mode of bringing about a nominon.

Much will be done out of doors, and I would suggest to you the propriety of being at Psindelsphia a day or two before the meeting of the Comptend with, and it would be well to select such a candidate as would, in case of defeat, leave us in candidate as would, in case of defeat, leave us in content and shaveholders generally. You have repeated with the feet or standard propose of the propriety of propose of the purpose of slavery non-sentend with, and it would be well to select such a candidate as would, in case of defeat, leave us in candidate as would, in case of defeat, leave us in content and shaveholders generally. You have repeated the anti-shavery data of the Presidency, Martin Van Buren, though far for the presidency. Martin Van Buren, though far warring and thus more than neutralizing all their public the and some sort the making slaver protone, and thus more than neutralizing all their public the protone of the Martin Van delicated of an administration for the achieves and the same to an administration to the National flow of the Martin Van Buren, though far the protone of the Martin Van Buren, though far the protone of the Martin Van Buren, though far the protone of slavery propagandism, and interposed whatever of candidate as would, in case of defeat, leave us in possession of our principles. The slave power must be resisted sooner or later, and the sooner it is done the better.

You will understand that I do not write you to influence your vote, or to interfere in the least with your functions as delegate. But believing that our views and feelbags harmonize on this subject. I should be pleased to see you at Washington. Perhaps you in Schmidt the soluter is successful, and secures the highest pinnacle of polarized to see you at Washington. Perhaps you hope in the feel of the practical commendation of war and slavery propagandism, and interposed whatever of moral character and simulation possess, to shield the reputation of slaveholders generally. You have said, that to be a man-stealer is no crime—to traffic in human fl-sh shall be a passport, rather than a barrier, to your suffrages. To slaveholders you have said, Chain up your men and women, and best with the other; it not only sweeps away the good their own hands had constructed, but tears up the very foundation on which others in human fl-sh shall be a passport, rather than a barrier, to your suffrages. To slaveholders you have said, Chain up your men and women, and best with the other; it not only sweeps away the good their own hands had constructed, but tears up the very foundation on which others in human fl-sh shall be transmitted to some reared with the other; it not only sweeps away the good their own hands had constructed, but tears up the very foundation on which others up the very foundation on which the good their own hands had constructed, but tears up the very foundation on which the good their own hands had constructed, but tears up the your dear the passent in the moral practical commended what is and to the then destroying with one hand slavery protein with the other; it not only sweeps away the good their own hands had constructed, but tears up the your foundation on which the good their own hands had there are multitudes of good Christians who are slaveholders; and so I believe there ever multitudes of good Christians who were runselters are letted at liberty to speak freely. I should be
fight on the subject, Christians can be engaged
in that traffic, with a clear conscience, or without
losing their evidence that shy are Christians.

Nor do I believe that shat they are Christians.

Nor do I believe that shat they are Christians.

Nor do I believe that shat they are Christians.

Nor do I believe that shat they are Christians,
and solves the share the share the same the engaged

Hoping that wisdom may guide you all—and that
agood selection may be made, I subscribe mysels,

(Signet) CHARLES HUDSON.

Hon, Charles HUDSON.

Hon, Charles Hudson, of the mext four years,
and he tolerated for a moment may by any body of
evangetical Christians? So shaveholders might
once have bought and sold their tellow men for
increase the same and severed their slows mantless to the share remained their labor and service

THE SOUTH

THE SOUTH

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in his claims you have said, Be content in your
his believe that with the present degree of their own action, in when the list you dure to gain your treedom by
in his claims you have said, Be content in your
his believe that with the present degree or after the Convention to the whether in New Mexico or California, in the protest preparation of the labor, and the share indicated by our votes, our muskets shall agood selection may be made, I subscribe mysel,

(Signet) CHARLES HUDSON.

Hon, Charles HUDSON.

The people of the whole country, who are optreating the many proteins and slavery to the blucks. I General Tayle being the whose and arecomphished statesman, and the true patriot and philanthropist, are
seen to being christians. The time was when Recsolved in all its longers, and you have conferred
and shory to the blucks. I General Tayle
find you out. In a word, you have again renewed
to the little States, in its parts of freedom to the
white States, in its parts of free

You may imagine that you have now silenced the annoying cry of abelition—that you have scaled the doom of the slave—that abolition is stabled and dead; but you will find your mistake. You have stabled, but the cause is not dead. Though down and bleeding at your feet, she shall rise again, and going before you, shall give you no rest ill you break every yoke and let the oppressed go fire. The nuti-slavery societies of the land will rise up and spring to action again, sending forth from the press, and on the voice of the living speaker, words of burning truth to alarm the guilty, to unmosk the hypocrite, to expose the fands of political parties, and rebuke the spriit of a corrupt and sin-sustaining clurch and clergy. Slavery will be attacked in its stronghold—the compromises of the Constitution and the cry of dismoian shall be more fearlessly proclaimed, till slavery be abolished, the Union dissolved, or the sun of this guilty nation go down in blood.

We might allude to Quaker antipublies to 'hire-ling preachers,' and ask whether 'hireling' sobliers and warriors were more acceptable to them? but we will not pursue the subject further. We think the Quaker volunteers in this recent campaign under General Taylor ('Friend Zachariah') night with great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the epanlettes and military trappings, and swing the shave driver's cartwith great propriety don the subject to them?

They expose themselves peculiarly to repoach the eyes of the wor You may imagine that you have now silenced | We might allude to Quaker antipublies to thire-

THE QUAKERS AND THE ELECTION.

We understand that the O-thodox Quakers generally, and a great propertion of the members of the Hicksine division, voted for Brigadier General Zaciary Taylor, of the United States army; the chief hero of the Mexican war, the officer by whose advice the United States army was ordered from Corpus Christi to the Rio Grande; and the war with Mexico bagun—by whose advice and ungent request, bloodhounds were imported into Elorida to hunt the Indians; the Louisiana slave, holder and slave-buyer; the chosen instrument of the slave bolders to preserve and extend slavery; as their candidate for the presidency. These peaceful followers of George Fox and William Penn, the men who canonize John Woolman, Edward Burroughs, Anthony Benezet, and Warner M. film, have publicly declared themselves fidly represented by the warrior of Buenn Vista, and Louisiana slaveholder, whose only experience is in the discipline of the slave plantation, and the

hiteal retorms, for freedom and brotherly love, are spurned and repulsed, the man-slayer and manenslaver is welcomed and glorified.

From avowed fighters and pro-slavery men, we expect nothing better, but the evil in this case is greatly aggravated by the moral standing, respectability, and high professions of those who engage in it. They may rejoice for their success as Whigs, but they may mourn for their shameful defeat as Friends. They may secure a financial policy which will increase their wealth, and give an impetus to the greedy scramble of trade, but it is at a fearful cost to morality and pure refigion, by a sad setts, in April, 1847:

But Slavery is never at rest. THE SOUTH Plantation, such as their, robbery, murder and adulting the growing popularity of General Taylor, they have thought in favorable opportunity TO FORCE ANOTHER SLAVEHOLDER UPON THE WHIG PARTY. We do not believe that the Wing party at the South, as such, have any such design, but we are confident that CER FAIN MANA AGERS among them have this at heart. No. it remains for the North to say whether they will be so dazzled with the glory nequired in an unjust war, as to be cheated out of their rights, and be put into the hands of monther slaveholding President. The present war has grown out of Slavery, and whether it continues till the hext President comes into office, or whether it be terminated barfore by the acquisition of territory, it will be of vital consequence to the North, whether the President consequence to the Nort lers, but it is a trifling evil, compared to the election are always more important than its economical, and it is greatly to be regretted that this touch is so seldom heeded. The Quakers were once foremost in their perception of it, and in their practical fidelity to Christian morality; but 'how has the fine gold become dim!' 'How is the faithful city become a harlot! Righteonsness lodged in it, but now mirderers,'

Besides those findamental 'testimonies' of the Society, its leading the compared to the electron are always more important than its economical, and it is greatly to be regretted that this truth is so seldom heeded. The Quakers were once foremost in their perception of it, and in their practical fidelity to Christian morality; but 'how has the fine gold become dim!' 'How is the faithful city become a harlot! Righteonsness lodged in it, but now mirderers,'

both discussion on the constitution to proceed.

Basides those fundamental 'testimonies' of the Society, its leading and influential members are free and constant in their counsel for 'Friends' to avoid all 'maxures' with men of other sects in moral reforms and benevolent societies, lest their peculiar principles and customs should be worn away by the contact. 'Israel must dwell alone, lest by going abroad into society, they fall into the idolaries of entrounding trabes, and forget their own faith and worship. This may seem at first glance to manifest but little confidence in their own principles or virtue, and to be but a poor preparative for the temptations and seductive allurements which they are all liable to enrounter, spite of their moments in these 'Falses' in Israel' pay to birdillere, when they would sentence them to close confinent in a sectarian penitentary, as the only way to preserve their integrity, it seems just, it we may judge by their shandonment of principle, when once let loose for a political holiday. We wonder not that after the scenes of an election day, like that just passed, they should dread the reflect of 'mixtures' upon' Friends,' though they greatly mistake in expecting a similar effect from the see in pure and prodigate, in a grand seemal of the profance, the violent, the selfish, the distant of the profance, the violent, the selfish, the distant for the profance, the violent, the selfish, the distant for the profance, the violent, the selfish, the distant for political ictory—not to honor mide and classes in humane and needlul reforms. Were we to ask them to unite with the vulgar, the observable of the profance, the violent, the selfish, the distant for political ictory—not to honor integrity, it seems just, it was also principle, when once let loose for a political holiday. We will reflect of 'mixtures' upon' Friends', though they greatly mistake in expecting a similar effect of only previous profance, test hand the profance and prodigate, in a grand seamed the profance, the viol

virtue of their Quaker allies.

Instead of winning the reverence of their slan-

lorism than any other man. He will be at the Convention. The prime movers in behalf of Mr. Clay were one half of them sincere, and the other half triged his mane as the most off-cital way of killing off Faylor. Gen. Scott seems now to be looking up; but, after all, the sober, substantial Wings here are inclined to Judge Mc Lean, Were it not for a personal feeling between the friends of Corwin and the Judge, I think the latter will be the strongest in all parts of the Saver plants, and the subject, but presume that you go for seems may in the will, and su row plants of the saver playing, and the flatter will be the strongest in all parts of the source, which make country.

With Taylor, I fear we should lose our own.

JONATHAN HUDDLESON, THOMAS SWAYNE, CATO ALLEN, HULDAH RESTER, VALENTINE NICHOLSON, FREDERICK HOOVER ACHSAH WILLIAMS, RUTH DUGDALE, A. BROOKE.

State of -:

The undersigned, residents of the State of respectfully represent, that we believe all laws making distinctions on account of color to be un-wise and injurious to both white and black, and highly iniquitous, and we therefore respectfully request you to repeal all laws upon our statute books creati g such distinctions.

All Editors friendly to the object please copy.

A BLACK REPRESENTATIVE .- A Paris paper of October 20, states that at the sitting of the French National Assembly of the proceding day, a con-siderable movement took place in the Chamber, in consequence of the appearance of M. M. zuline, whose admission was lately pronounced for the colony of Martinique. The representative, who is of the very blackes hue, walked up to the extreme end of the Chamber, and took his seat immediately under the clock. His features were then visible,

NO UNION WITH SLAVEHOLDERS! HE U. S. CONSTITUTION, 'A COVERANT WITH DEAT AND AN AGREEMENT WITH HELL.'

AND AN AGREMENT WITH BELL.

The Yea? it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special pr visional to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the law of God, delivered from Sina; and thirdly, the exaction fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. Its reciprocal operation upon the government of the nation is, to establish an artificial majority in the slave representation over that of the tree people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPERUATION OF SLAVERY THE VITAL AND PETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT. JOHN QUINCY ADAMS.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 934.

Dewey or Captain Bragg on the mission. Or, per-baps, if the church at home can spare both, they should both go—one with his sermon, and the oth-er with his grape, that the needed conversion night be the more speedy and thorough.—[Ohio Free Press.

FRATERNITY OF RACES.

The Democratic Pacifique gives a highly interestng report of the proceedings of a grand banquet of Phalansterians at Paris, Oct. 21st. The following extract from it is peculiarly gratifying :-

One episode has particularly excited enthusiasm cour Phalausterian festival. The representative One episode has particularly excited enthusiasm in our Phalansterian festival. The representative of the people, M. Charles Dain, who was charged with presenting the toast: To the emencipalism of all peoples, appeared at the tribune baving at his sides MM. MATRIEU and Porry-Papy, representatives elected by the Antilles.

M. Pary-Papy, belonging to the class of color, is a member of the har of Martinique. M. Mathieu is a fine specimen of a negro, of the purest chony: a man of the people of the tropics. M. Dain, the white creole, giving his hand to his two brothers, presented them to this assembly of the white race.

white creole, giving his hand to his two brothers, prescuted them to this assembly of the white race. In the colonies, it is the man of color who is to place himself in the centre, and serve as the fraternal bond between the black and white.

At the sight of this group, united in such a Christian manner, and in the midst, too, of the tropical trees, one tremendous acclauntion burst forth, ten times repeated and prolonged with transport. Especially did a sympathetic cry from all hearts respond to these words: May our solicitude and our love henceforth procure the pardon of our secular tyrangy!

Here is the toast pronounced by M. Dain:

TO THE ENANCIPATION OF ALL PROPLES! To the unity, to the final emancipation of all

ermany! May the bright irradiation of the democratic aurora disperse these visions of the night, these plantons of kings which yet beset her waking! may Germany ree, abjuring, as we do, the barbarous spirit of oppression and of conquest, reach out a generous band to her sisters, Hungary, Poland and halt!

To Italy, which the last satellites of tyranny think to guard in it sepulchre, and which revives to

to goard in 18 sepulchre, and which revives to overthrow them.

To Spain! which recalls to itself its ancient glory, and agitates i self in its chains! To Portugal! whose chains monarchical France has riveted, but whose deliverance republican France shall salute! To Ireland! which has merited liberty by such long tortures! to Ireland! which dies with finnine, and sets a price upon the heads of its children! Glory to Smith O'Brien, and to all the martyrs of the sacred Irish cause!

Gory to Smith O'Brien, and to all the martyrs of the sucred frish cause!

To the abolition of slavery in all the earth! To our well beloved brothers, the blacks and mulattees! May our olicitude and our love beneforth procure the pardon of our secular tyranny! To the fraternal fusion of human races!

To the enfranchisament of all nationalities; to the confederation of peoples; to the Republic unit

the confederation of peoples; to the Republic uni-

THE SLAVEHOLDERS TAKING POSSES. SION.

In Kentucky, organizations have been made for smigrating to California, and a 'California Emi-grating Society' is established. Farther North the same associations will be created, to move into the new territory armed bands of slaveholders. The Philadelphia Republic says, with truth and force: -[Albany Atlas.

The slaveholders know what they are about Their deadly resistance to the Provise is not an abstraction, and accordingly we find them organizing Colonization Societies for the purpose of occupying the ground and arraying their forces on to extend their system into the new country. It is to be occupied as Texas was, and for the same pur-pose. All they want is time to crowd the land with their slaves. The invasion is already arrang-ed, and while the North is debating whether the Proviso is necessary, and whether Taylor will veto it, the propagandists are busy pushing forward their neferious enterprise. It is may a non-samtheir nefarious enterprise. It is not a non-commutal, unpledged President that will arrest the mischief. Delay decisive legislative action as long as the Oregon bill was langing in Congress, and the question will be one of abolition of slavery, which, by that time, will have usurped the ground, and plantage itself upon the right of preserving. which by that time, will have usurped the ground, and planted itself upon the right of possession. Actual, absolute, immediate prohibition—the Wilmon Proviso now, is the only security: every pretence and profession that delays the decision is a cheat. The annexation of Texas was accomplished by stealth. When Adams and Gates, and one or two other members of Congress, first warned the country of the design, it seemed so impossible that it was unheaded, but within a year or two from the time when the purpose was demonstrated. two from the time when the purpose was demon-strated, the scheme had triumphed over all obsta-cles, and the iniquity was consummated.'

GOVERNMENT.

GOVERNMENT.

To utter an opinion which shall be in the main correct, it seems to me that our besetting sin is thus: we have confounded government of self with a government made by ourselves; and we do not see clearly as we ought, that the latter can never be permanent and healthy unless it results from the former. It is possible to conceive of a people who have emancipated themselves from every restraint and tradition of authority, who acknowledge nothing as their master but the aggregate of their private wills centred in the single man of their choice, who make and unmake their laws by the power of suffrage, who enjoy supparalleled comfort and prosperity, who have the right of unlimited development, in public, social, and external forms—and yet they may be an abandoned people, with their public freedom constantly degenerating into license and misrule, into the opperation and tyranny of an irresponsible majority, into violation of the freedom of the defenceless, into the organization of sina instead of virtues, because they are not truly free; they may be the slaves of their passions, their caprices, and their unconverted wills. They have undertaken the awful task of conducting a government, before they have learned the first principle of governing themselves. Such a people is not entirely imaginary; we present some of its characteristics; for just in proportion as each private citizen is the tool of his vices and desires, the victim of prejudice and want of thought, just so far will the government be assists in creeting, the laws he sanctions, the votes he casts, the measures which receive his countenance, be the direct expression of his inward slavery, his anarchy and misride. And nothing can render this result less inevitable; not even the freest forms of polity conceived in wisdom by cool, far-seeing nucestors; for degenerates, and render the most symmetrical forms of external liberty as shapeless and imperiect as the most odious scheme of tyranny.—Boston Christian World.

The N.O. Picayone says that a man named Wm. Johnson has been arcested in that city for stealing a negro and two valuable horses in Tennessee.

Beven runaway slaves ('big Ann's and little Ann's') passed through this city yesterday on their way to a land of freedom.—[Cleveland Plaindealer.

Of course, our Whig friends rejoice and exult at the result of the election. Nightly do they sing, or dance, or fiddle, or dram, or 'pfife,' or shoot over it. Hard as the money market is, they spend over it. Hard as the money market is, they spend it freely for powder and other instrumentalities, to create 'noise and confusion.' Perhaps this is all right, and no one ought to complain, but let them 'go it while they are young.' Some of them have rejoiced so heartly as to burn their old hats. Prominent ones now say they don't want the Free Soilers to go back—they can do without them; nor do they want thosa Whigs who did not vote at all. All such they can do without. Having 'old Zack' and 'Whitey' on their side, they seem to think they can flail all creation.

Admitting they have achieved a victory, on what principles have they secured it? On the old high

principles have they secured it? On the old hig tariff Whig principles? on the bank or sub-treast ry issue? or on any other leading Whig doctrine . The leading and only incentive to action was whether Zachary Taylor should be President, and that is all there is of it—'old Zack,' and 'nothing else.' This is the only bond of union among the Whigs, North and South, East and West; at least,

The Whigs, in the momentary exultation of a Ine Whigs, in the momentary extitation of an ideal triumph, are asking—' Where will your Free Soil party be in four years?' They claimed to be rue Free Soil party before the election, but now seem to rejoice in the notion, that it will be forgot and buried in a short time. No doubt many deand buried in a short time. No doubt many de-sire such a consummation; with what consistency, then, did they claim to be friends of freedom be-fore the election? Their talk now shows that they were either insincers then, or they are now, for they ridicule Free Soil men and their meas-ures. Many Whigs, no doubt, are sincere lovers of liberty; but there are others who do rejoice that Taylor is elected—that the South has triumphed— and that the slave is further prostrated, if possible, than he was before, in the dust of oppression. The anti-slavery professions of such were a sham, a reason that he has the power to do so .- New Lis bon Aurora.

TAYLOR ROWDYISM.

What are the city authorities about when the night is made hideous, and peaceable citizens, to gether with the sick and the dying, are disturbed by the horrid ravings of madmen? Should a man of ning, and preach everlasting truth and righteon ness to a crowd of thirty people, he would, undoubtedly, be hauled to the watch-house or the prison, as a disturber of the peace; but two, five ten hundred mad dupes and tools of a bloodor ten numered mad dupes and tools of a booling stained political demagogue may collect together on any day or evening in the week except Priest-day, or at midnight if they choose, and march thro' the streets with all manner of noisy instruments, and with shouts and yells that drive the very dogs and with shouts and yells that drive the very dogs yelping to their kennels, and startle the sick and dying with affright, and not a word is said against it by our city fathers! Why all this difference? Simply because truth and righteousness are unpopular, and the preacher of this rare doctrine would stand alone, or nearly so, with few or none to befriend him, while sin is popular, the multitude being sold to the devil to work wickedness, and are not to be in terfered with by the city authorities. A preacher of godliness might be dragged to jail, but few would care for it; but if the Fathers' should attempt to check the rowdy spirit of political Bedlamites, a mob would be raised, and the Mayor and his posse might be forced to exchange their glossy, super-fine and white gloves for garments composed of

On the evening of last Seventh day (called Saton the evening of last Seventi any (called Sit-urday) the pensioned tools of the notorious Taylor excited the spirit of rowdyism which is ever on the look-out in this city, by illuminating the win-dows of their printing offices. A crowd was soon collected by these means, and while gaping and gazing at the lights a beginn of coll prints comment gazing at the lights, a legion of evil spirits to enter into them as they did into the uncient herd; but instead of rushing violently down the hill, to be choked by the sea, they took a different direc-tion. They summoned to their aid those bedlamites called musical bands, at a late hour in the evening, and struck up their borrid din, and with showe and yells that would have disgraced a band of mad savages, marched up one street and down another till a late hour, disturbing weary people that needed test, and shattering the nerves of the sick, driv-ing sleep from their weary conches, and introduca night of greater weariness and pain.

I do not learn that any officer of the city made the least attempt to suppress such outrageous con-duct, and am told there is to be a greater pow-wow to-morrow night. If so, it is to be hoped they will retire beyond the bounds of civilization, and not outrage the rights of decent people with their most horrid noise.

I do not object to this mad expression of the base

passions that are burning in them, on political or party ground, for it is nothing to me whether the ands, the wolves or the dogs have the pic ing of the carcase; but I would bear a testimony against such proceedings by any and all parties o account of their evil effects; they not only on rage the rights of decent people, but nurse the spirit of rowdyism, corrupt hot-blooded youth, lead unstable men from their homes and families, and send hundreds to drown their little remnant of reason in the poison bowl. Scores of men the grog shops and gambling rooms at 12 o'clock that night, that would have been at home with their families, if that mad, disgraceful scene had Neither do I refer to the city authorities becau-

I believe in them, but to call the attention of the law-loving citizens to their worthless laws, that yould imprison a man for preaching righteousne in the streets, or a mischievons boy for ringing a neighbor's door-bell in sport, and then permit these madmen to disturb the whole city with their demoralizing rows .- Portland Pleasure-Boat,

INSTRUCTIVE

James W. Walker, of Ohio, a faithful anti-slavery lecturer in that State, communicates to the Bugle some curious incidents in the course of his ton

There was one circumstance which transpired

while we were at Richfield, which I cannot but mention, as it portrays so vividly the character the priesthood, who, being ex officio righteous, feel specially called upon to cry after all reformers 'Infidel!' and to warn their 'dear people' of the danger to which they stand exposed in hearing the Comeouters. When H. C. Wright and C. C. Bur-Comeouters. When H. C. Wright and C. C. Bur-leigh were at Bath, a Rev. Mr. P. then in the employ of the Baptist church at Richfield, as their Pastor, stood up and warned the people against friends Wright and Burleigh as Infidels, &c., &c. On the erry day we were at the Convention, the Church had this Reverend defender of the flock up for the most flagrant crimes. The circumstances were as follows: The Rev. gentleman had represented himself from the East, where he had sold a large farm for over 80 dollars per acre. He boarded with quite a respectable Baptist family, members of his church, to the lady of which, he members of his church, to the hady of which, he had given leave to read, if she felt disposed, his manuscript sermons. He had been engaged in his room writing, and having gone out, the lady spicked up what she supposed to be a sermon, which, however, turned out to be a letter, written to his wife's lather, purporting to be written from a place near the city of Cincinnati. He represented himself as being head clark in an uself as being head clerk in an extensive mercantile establishment at a high salary. He also stated that he had bought a farm, and was going the next day to Cincinnati to have the deed reced, &c. The Rev. Brother represented, in most glaring style, the mighty influence he gaining among all classes. That he had preact a density engaged calling and a second congregation in the large calleried Presbyterian house only the day before that he had invitations to preach from all denominations, and the people looked upon him as oung Cicero!!! And much more of the same kind. Of course, the sister's eyes were opened wide. He attended the session on Saturday, and bravely told them that they had nothing to do with the matter, as the time for which he was hired had expired that day! So the Rev. scoundrel took his departure, to use his the reverse of the service of the servi the matter, as the time expired that day! So the Rev. scoundred took his departure, to palm himself on some other gullible coursegation that ain't able to take care of themselves. I pity the poor people who have been thus undeceived; and that, too, just when they

untarnished.

On Friday the 20th, we commenced a three days' meeting at Andover, Ashtabula county. It was a meeting called by the Society of that place. The Rev. Mr. Harrington was in attendance, and occupied about half the time in defending himself and others for voting for Free Soil. He admitted the Constitution was pro-slavery. Still it was better than the people, and we must try to get the people up to it.

I never saw more fully the weakness of those who defend voting under the Constitution. Mr.

who defend voting under the Constitution. Mr. Harrington is a liberal-minded gendeman, and able to make the best of his position.

I am sure all the non-voters were strengthened in their position.

their position. From the Practical Christian

CASES OF CONSCIENCE.

REFORMATORY.-The Editor of the Christian Freeman has been asked, on a case of conscience, whether it would be right for a strict temperance ble ways.'—Practical Christian.

The Practical Christian decides that point without any hesitation. One would think it quite as easy to say No, to the question, is it right for abolitionists to pay the slaveholder the price of the products of his stolen labor, because they are a litthe cheaper than the products of honest industry.

Yet our good friend Ballou lacks the instinctive Glossary, by which every peculiar Yankee phrase discernment' to answer this. Why can he not see as clearly the wrong of this connection with sin, as in the case he names? Surely it is quite as direct, and abstinence from it as practicable.

Cannot our Free Produce friends discriminat cannot our Free Produce friends discriminate correctly, or is the obfuscation all in our mental vision? We could not sell stave timber to work up into rum casks, or our grain to be manufactured into whiskey. Why? Because these uses of our stave timber and grain are evil, singuity, and we cannot be innocent in knowingly selling useful substances for sinful purposes. But the distiller that some old sciental times casks which are suffer in this way; he 'com home considerable riled' in this way; he 'com home considerable riled' has some old rejected liquor casks, which are suit- in this way; he 'com home considerable riled' able for keeping soap. We need casks for that at what he had seen, and during the night made able for keeping soap. We need casks for that purpose, which is a good purpose, and these are much cheaper than new ones. So we go and pur-chase his old rum casks for soap barrels. We testify faithfully against his simil business, and tell him that while we can sell him nothing to ninke a bad use of, we can sell to him or buy of him anything to make a good use of. We are inconsistent, are we? If we cannot furnish him for money our stave timber and grain to pervert to sintul uses, we cannot buy his rejected liquor casks to put to a good use! We do not understand such

Again; we cannot sell ship timber to build a known slaver, nor help kidnap slaves, nor furnish articles to be worked into slave whips, branding er Free Producer, 'you can purchase and use cot-ton cloth manufactured out of cotton raised by bor.' Yes, and we know that it was manufactured into cloth without paying all the operatives a full equivalent for their labor. Shall we therefore they want to take in God.' Hear him again :—
scruple to buy and use it for a good purpose?

(Aint it ente to see a Vanker.) But you thereby and others in enriching the wicked cotton grower, and so confirm him in slave-holding.' Shall we not do the same thing if we trade at all with people who trade with slave-holders? Why not? We buy broadcloth which was paid for in England with southern cotton. The slaveholder sold his cotton to a trader, who took it to Liverpool, and exchanged it for broad-cloth. He brought the broadcloth to Boston, whence it came to Milford, where we buy a piece of it for a new cont. In this case we do not enrich and encourage the slaveholder, do we? A slavenolder swaps a slave for four horses, or for ten silver watches, or for five bales of linen goods. Now we may innocently buy one of these horses, watch- own institutions which the people of New England, es, or a bale of linen goods; but if we buy a cotton shirt, or a pint of rice, or a pound of sugar, we buy stolen goods, and as a partaker are guilty with the lder of the great transgression. and women of sense can reason in this way. We respect their tender-ness of conscience, but we cannot respect their logic. If the fault is in our own head or heart, Heaven grant us a speedy deliverance. We want o go all lengths with a right conscience. But we do not believe a thoroughly enlightened conscience quarrels with a thoroughly enlightened rea-Brother Freeman, if we are wild and inconsistent, do not let us off without due correction

PORTRAIT OF DANIEL WEBSTER.

Our eloquent friend Frederick Douglass has been doing good service to the anti-slavery cause in this Commonwealth, recently, by his soul-stirring lectures. We make the following extract from his last letter in the North Star :-I found Lynn, as usual at such times, wrapt in

all other towns where much Anti-Slavery effort has been expended, a large Free Soil vote was cast, has been expended, a large Free Soil vote was cast, leading both the old parties. While here, I had an opportunity of hearing a few remarks from that opportunity of hearing a few remarks from that once great, but now fallen man, Daniel Webster, He was in Lyon for the purpose of gaining the votes of the freemen of that city for the slaveholder, Zachary Taylor. Mr. Webster's appearance made me sad. In gozing upon him, I forgot his words in the contemplation of himselt. A thundershivered column shood before me. There was just enough of the fine chiseling left to proclaim the wonderful skill of the artist. But what a wreek! wonderful skill of the artist. But what a wreck!— what a magnificent ruin! The outline of his former greatness might be traced over the vast area of his brow, while through the windows of his of his brow, while through the windows of his country—except the DISSOLUTION OF THE country in the property of the DISSOLUTION OF THE country in the property of the DISSOLUTION OF THE country in the property of the DISSOLUTION OF THE country—except the DISSOLU moral sense, and destroyed his conscience the servant of slavery. while his convictions go another; and as a house divided against itself must fall, so Daniel Webster His greatest service to mankind will ins fallen has failen. This greatest service to manking which his rain pro-be found in the loud warning which his rain pro-claims as liable to all who follow his dangerous security; because, by an eternal law, freedom and example. His case shows that intellect, however slavery, instead of mingling harmoniously togeth-strong—that genius, however exalted—that friends, however numerous—that wealth, however abund. ant, can never fill up the chasm of a want of fixed reconciliation. Man ought to put asunder what

My meetings in New Bedford, like all Anti-Slavery meetings which it has been my privilege of attend in that place, were very satisfactory. There is something in old associations that always refreshes and cheers me, when I stand in the midst of that community where not ten years ago, I stood a stranger newly from slavery. I never so fully and under Satanic control—being composed of solice the difference of my noviting new from what a stranger newly from slavery. I never so fully realize the difference of my position now from what it was then, as when I stand in the midst of a New Bedford assembly. What I was and am is known to them. There are no doubts in the minds of my hearers with respect to myself to be removed. They know me and hear me as a competent witness against the whole system of slavery and all its abettors. I was assisted in my meetings in New Bedford to be command the avancative and attention. Pharaoh and his chariots in the Red Sea. Bedforn by Charles Lenox Remond, a man who never fails to command the sympathy and attention of an audience in that place. I missed one face from the meetings, which detracted somewhat from the happiness with which I usually look upon an auti-slavery audience there. It was the face of that veteran laborer and faithful pioneer in the

were on the eve of a revival of religion. Think of it; this is a fair specimen of the men who raise the ford to Lynn. His house was formerly the home of all those who devote themselves to the work of all those who devote themselves to the work of awakening the public mind to the sin of shavery.

On Friday the 20th, we commenced a three will be in Lynn, an anticing enemy of shavery.

BOSTON, DECEMBER 1, 1848.

Melibous-Hipponex. The Biglow Papers, edited with an Introduction, Notes, Glossary, and cop ous Index, by Horser Wilbur, A. M., Pastor of the First Church in Jualam, and (prospective) Member of many literary, learned and scientific S cieties. Cambridge . Published by George Nichols. pp. 163.

We have received a copy of this unique and The Pennsylvania Freeman gives us a gentle mirth-stirring, as well as most instructive work, The Pennsylvania Freeman gives us a gentle, ht for having so dull a conscience respecting the use of slave labor produce. It copies an item from a late No. of the Christian, and glances an arrow at us, as will be seen below. Liberator as they successively appeared originally either in the Boston Courier or the National Anti-Slavery Standard; so that our readers (we modest man to sell timber to a cooper to make up into ly taking it for granted that they carefully peruse rum casks. The Editor says he has not instinctevery thing that we lay before them, from time to ive discernment' enough to decide so nice a point. We should think a plain No was the only tolerable answer. A man who will sell grain to be distilled now collected together in one volume, printed in into intoxicating liquor, or timber to encask it, excellent style on fine paper, and accompanied by fails to discountenance intemperance in all suitacertain manufactured Notices of an Independen Press,' a Latin ' Proemium,' ' Note to Title Page,' a learned 'Introduction,' (including a short Dissertation on the Yankee dialect,) and Editorial Notes appended to the various pieces, by way of elucidation explanation, and edification; concluding with a used by the inimitable Yankee author is correctly translated, and also a comprehensive Index.

> Hosea Biglow's first effusion appeared in Courier in June, 1846. Happening to be in Boston e at that time, when such patriotic (!) efforts were in this way; he 'com home considerable riled' himself immortal by his first effort in rhyme. He tells the recruiting officer-

"Taint your eppyletts an' feathers Make the thing a grain more right Make the thing a grain more right;
"Taint afollerin' your bell-wethers
Will excuse ye in His sight. Ef you take a sword an dror it,
An go stick a feller thru,
Gun ment aint to answer for it— GOD 'LL SEND THE BILL TO YOU

Good logic and sound morality, this! All the show and tipsel of war, though intended to cover its atrocities, will prove unavailing in the day of irons, torture collars and hand c. fls, nor recognize a slaveholder as a suitable member in the Christian church, or in a republican State. But, says brothjudgment; and, as truly as the night follows the (and who is beneath the latter in point of criminality?) every recruiting officer, every volunteer, slave labor! You have no scruples of conscience ality?) every recruiting officer, every volunteer, against this!' No. If we can buy it as an outspoken anti-slavery man, without compromise or declared and carried on the war. Men by to deconcealment, we have no scruples against doing so. It is a good thing, which we need for a good use, and which we obtain without abating or suppressing our testimony against slavery, or cotton mill oppression. But you know that the cotton was raised by slaveholders, by means of slave lathe quaint tanguage of this Yankee bard,) it may be soberly said, 'that they 've got to git up airly, ef

> Aint it cute to see a Yankee Take sech everlastin' pains,
> All to git the Devil's thankee,
> Helpin' on em weld their chains?
> Wy, it's jest ez clear ez figgers,
> Clear ez one an' one make two—
> Chaps thet make black slaves o' niggers,

Certainly-and they succeed in doing so, to a most baneutable extent. In the presence of the Slave Power, there is no Northern munhood, no virtue, no independence: all is servility, of the most despicable stamp. There is not one of their We con- with more activity, than they do the 'institution' of slavery at the South. A most melancholy and most extraordinary fact! And now, well may it be asked-

> 'Them that rule us, them slave-traders, Haint they cut a thunderin' swarth, (Helped by Yankee renegaders,)
> Thru' the vartu o' the North!
> We begin to think it's nater
> To take sarse, an' not be riled: ho'd expect to see a tater All on eend at be:n' biled?'

· Haint they sold your colored seamen? Haint they made your env'ys wiz? Wut'll make ye act like freemen? Wut'll git your dender riz?
Come, I'll fell ye wut I'm thinkin' Is our dooty in this fix—
They'd ha' done't ez quick ez winkin'
In the days o' seventy-six.'

'Ef I'd my way, I hed ruther We should go to work an' part— They take one way, we take t'other— Guess it wouldn't break my heart! Man hed ough' to put asunder
Them that God has noways jined; An' I should n't gretly wone Ef there's thousands o' my mind.'

In the nature of the case, nothing can prevent the extension of slavery—the purchase, seizure or conquest of new territory, according to the necessities of the South, for its propagation and presen vation-the subjugation of the North to its tyrannical purposes-and the common degradation of the three grand reasons :- first, because the slaveholdservant of freedom—now he is ing compromises in the Constitution give to the very. His words go one road, slave system, for its preservation, all the resources sources, the slaves could not be kept one hour in God has never joined, says our rustic bard; and We extract from the letter another paragraph :- this is equal in solemnity and authority to that My meetings in New Bedford, like all Anti-Sla- other declaration- What God hath joined togeth-

An' here we air ascrougin' em out o' thir own do-Ashelterin' em, as Caleb sez, under our eagle's pin

trowsis, An' walk him Spanish clean right out o' all his homes

Here is a mortal thrust at those Northern Whigs, who, having declared the Mexican war most wickedly and unconstitutionally waged, are now making the night hideous with their yells of profitleader in that war to the Presidency of the United States:-

A marciful Providence fashioned us holler O' purpose thet we might our principles swaller; It can hold any quantity on 'em, theabelly can, An' bring 'em up ready for use like the pelican, Or more like the kangaroo, who (wich is stranger) Puts her family into her pouch wen there's dange

The defence set up by these Janus-faced traitors is stated with capital effect :-

Warn't we gittin on prime with our hot an' cold blowin, Acondemnin' the war wilst we kep' it a goin'? Waf, sposin' we hed to gulp down our perfessions, We were ready to come out next mornin' with fresh

ones ; Besides, ef we did, 'twas our business alone, Fer couldn't we do wut we would with our own?
An' ef a man can, wen pervisions hev riz so,
Eat up his own words, it's a marcy it is so.'

The piece entitled, 'Remarks of Increase D. O'-Phace, [Doughface,] Esquire, at an extrumpery caucus in State-street, reported by Mr. H. Biglow, on the refusal of John G. Palfrey to vote for that lickspittle of Slavery, Robert C. Winthrop, is satirically keen as a Damascus blade. The furious orator, after beaping terrible anathemas upon Mr. P's head, makes the following patriotic apology for his war:nth :-

Forgive me, my friends, of I seem to be het, But a crisis like this must with vigor be met; Wen an Arnold the star-spangled banner bestains, Holl Fourth o' Julys seem to bile in my veins."

This is so American, and especially so Whiggish, at the present time! The Arnold of the Revolution has become infamous for having betrayed the cause of liberty. Nowadays, he is considered as bad as Arnold, who proves himself untrue to Slavery! But the orator grows catholic and discriminating:-

'I'm willin' a man should go tollable strong Agin wrong in the abstract—fer thet kind o' verong Is ollers unpop'ber, an' never gits pitied, BECAUSE IT'S A CRIME NO ONE NEVER COMMITTED; But he mustn't be hard on partickler sins, Coz then he'll be kickin' the people's own shins.'

trated. But, O mad reformer, take care how you meddle with 'partickler sins!'

We have marked many other passages in this racy volume for quotation, but these must suffice. It combines wit, satire, drollery, pathos, with an elevated moral sentiment throughout, such as the times strongly need; and we cannot doubt will find a host of readers, as we trust it will of purchasers also.

It is hardly necessary to add, that the real authoof it is James Russell Lowell, one of the first poets

THE BIBLE DISCUSSION.

The Letters of Henry C. Wright, on the inspiration of the Bible, are exciting considerable discussion, and will undoubtedly awaken inquiry on Committee by the President, in accordance with a this interesting subject. On the last page is a vote of the Convention, viz : Samuel May, Jr communication from our worthy friend Henry Emma Wyman, J. M. Fisk, A. K. Foster, J. Sp Grew, of Philadelphia, dissenting from the views of Mr. Wright, written in his usual excellent spirit. As it is addressed to Mr. W., we shall not Foster and Samuel May, Jr. after which, it adjournattempt to show what we think is illogical and de- ed to meet again on Sunday morning. fective in it. Our readers, having both sides of the question before them, will be able to form their Meeting called to order by the President, Oliver own conclusions.

In another column, an esteemed correspondent Samuel May, Jr. read portions of Scripture, and suggests the expediency of having a Bible Con- offered prayer. VENTION called, for the purpose of eliciting further On motion of Samuel May, J. M. Fisk was as to attend such a Convention, and trust it will be absent. held at a suitable time. 'W. M. F.' refers to the Several resolutions were read by the chairman of Anti-Sabbath Convention, and thinks it hore the the business committee, and accepted by the convenly observed, in distinction from other days-and so did the Convention. We go for calling things by and means for breaking the chains of their brethren

printed on our last page. It is enough to say, that licanism and Christianity; and that Massachusetts. bury, (as the latter has already declared in our col. claimed herself the friend of tyranny and oppressio umns,) and that he is attacking a man of straw of and the supporter of Infidelity and Atheism his own manufacture, in order to show how courageous he is in attacking it. His insinuations as to litical parties of a large body of voters, and the for the American Anti-Slavery Society and its agents mation of the Free Soil party, so called, for the are creditable to his clerical malevolence. He who avowed purpose of preventing the farther extens insists that opposition to existing church organizations is a proof of hostility to true religione may call himself a Protestant, but his proper place is in Southern dictation is passing away; and that, en-

ODDITIES.

The following singular ballot was given in the town of Weymouth, on the day of the Presidential For Electors at Large.

Samuel Justice, of Concor William Liberty, of Newto

William Liberty, of Newton.

Districts,

1 Francis Emancipation, of Boston,

2 Noggs Freedom, of Lynn,

3 John G. Equality, of Amesbury,

4 Nathan Abolition, of Concord,

5 Stephen S. Anti-Slavery, of Worcester,

6 James Break-every-yoke, of Westfield,

7 Thomas Clarkson, of Adams,

8 Parker Elizabeth Heyrick, of Braintree,

9 Wm. Wilberforce, of Bridgewater,

10 Wm. Lloyd Liberator, of New Bedford.

The Plymouth Rock states that several of the folwing tickets were cast on the 7th :

No Union with Staveholders. For Electors at large, Wm. L. Garrison, of Boston, Stephen S. Foster, of Worcester

Districts,

1 Eternal Truth, of Boston,

2 Human Rights, of Salem,

3 Free Soil, of Newbury,

4 Bird of Freedom Sawin, of Cambridge,

5 Equal Justice, of Worcester,

6 Free Speech, of Belchertown,

7 Christian Consistency, of Conway,

7 Christian Consistency, of Conway, 8 Godly Zeal, of Roxbury, 9 Universal Education, of Bridgewater, 10 Universal Freedom, of Nantucket.

Such tickets have not been cast in jest, but it the spirit of soberness, and as conscientious testimo nies against an ungodly government.

ANTI-SLAVERY DAZAAR.

In the absence of four very active members of the Fair Committee from the country, we feel the ions;
Wich means to take a feller up jest by the slack o''s imperative necessity of securing betimes such cooperation as is needful from the friends of the Cause, such as they have so kindly contributed in previous years, and on which, we trust, we may at resent confidently rely.

We will not enlarge on the importance of the success of the Anti-Slavery Bazaar, as of this, all the Abolitionists are aware. But that this may be made sure, we will, without apology, ask a careful attention, on their part, to the following requests, a compliance with which will be of the most essential service.

1. We need VERY GREAT QUANTITIES Of Green. The kind particularly required is SAVIN branches, Trees and running Pine are also desirable. Let the Green be sent to Boston FRIDAY, the 15th, and all the requisite information as to its bestowal, may be obtained at the Anti-Slavery Office. We entreat all friends who contributed Green last year, to do the same this, remembering that it is to the Baznar as contributions of money, as otherwise the Green must be purchased at a heavy, expense. It is important that the present pleasant weather be

2. The Refreshment Table and the Refreshment Room have always been supplied by donations. Cake, and all kinds of Confectionary, Ten, Coffee, Sugar, cooked meats, eggs, butter, milk, and fruit of all kinds, will be highly acceptable. Contributions of this sort should be directed to Mrs. EVALI-NA SMITH, Fanenil Hall, and delivered on the morning of the Fair, Dec. 20th. Brend, or any kind of fancy Biscuits, will be thankfully received.

3. Ladies from the country, intending to take tables at the Fair, are requested to give immediate notice of the same to A. W. Weston, 21 Cornhill. Ladies resident in Boston, prepared to accommodate friends from the country, will please leave their names at the Anti-Slavery Office.

4. All friends, who have in previous years sisted at the trimming of the Hall, are particularly invited to assist us on the present occasion. Due notice of the time will be given.

5. Boxes intended for the Fair may be sent to the Anti-Slavery Office, or to Faneuil Hall the day before the opening of the sale. It is requested that all articles may be marked. All directions respecting them will be obeyed.

The Bazaar will open on WEDNESDAY, the 20th of Dec. Communications received from the There is no caricature about this. It is an ex- friends of the Cause in England, Scotland, and Ireact description of the moral training of the Ameri- land, promise the same generous assistance as in can people, under the guidance of their theological former years. Those of our number resident in teachers. 'Wrong in the abstract never gets France will be mindful of the effort in which they pitied'—no indeed! Why? Because it is a crime have had so deep an interest, and we have every without a criminal, and therefore one never perperenson to hope that the beauty of the Bazaar will equal that of any former occ

ANNE W. WESTON. For the Committee.

Will the Standard please copy?

ANTI-SLAVERY CONVENTION AT WOR-CESTER. A Convention, called by the authority of the Mas-

sachusetts Anti-Slavery Society, assembled in Brinley Hall, Worcester, on Saturday evening, Nov. 25. The meeting was called to order by Samuel May, Jr., General Agent of the Mass. A. S. Society.

On motion of Effingham L Capron, Oliver Johnson, of Hopedale, was appointed President. Dr. Harris, of Worcester, was appointed Secretary. The following persons were appointed a Business

Sunday, Nov. 26. Johnson, at 11, A. M.

discussion and research. We should be pleased pointed Secretary, in place of Dr. Harris, who was

tion-as follows : was chosen deliberately and understandingly by 1. Resolved, That on this day, which the Son of those who called it, because the term 'Sabbath' is God declared ' was nade for mas,' but which has indicative of a belief that one day in the week is so long been prostituted by an anti-Christian Minismore holy than another-which is THE 'supersti- try and Church to the upbuilding of a pro-slavery retion' to be done away. With Sunday, or the first ligion, and the hollow formalities of a false and suday of the week, we have no controversy. We perstitious worship, it is peculiarly fitting that the simply deny that there is a Sabbath to be religious-bear their united testimony against American Slavelovers of God and man should assemble together to ry, its abettors and upholders, and to devise ways in bonds.

2. Resolved, That the American people, in eleva REV. EDWARD MORRIS. We think our intelligent ting to the highest office in their gift, a man-stealer renders would hardly excuse us, if we should oc- and a warrior-a holder of slaves, and a professional cupy much of our time or space in noticing the butcher of men-have demonstrated before the world ridiculous letter of this 'clergyman on Cape Cod,' the atter hypocrisy of all their professions of Repubhe has misrepresented the language of Mr. Pills- by her participation in this God-defying act, has pro

3. Resolved, That the secession from the old po of Slavery under the Government of the United States, is a cheering sign of the times, and encouragcouraged by this evidence that their labors have not been wholly fruitless, Abolitionists should continue to bear their testimony against slavery in all its forms and phases, to expose the guilt of all who support it or connive at its abominations, and especially to demonstrate the great truth, that the union these States, under the present Constitution, and sanctioned by the popular religion, is a covenant with oppression and an agreement with tyrasts, to aid them in the hellish design of enslaving those whom God created to be free.

4. Resolved, That the Truth of God is mightier than all human combinations, is dependant upon human skill, does not change with the expediencies and policies of human wisdom; but is an ever-living and life-giving principle, and sure to triumpl

over all oppression, violence and wrong.

5. Resolved, That we put our trust in that Om nipotent power, in preference to relying upon the power of numbers, or upon the craftiness of the wise of this world; and will, therefore, faithfully maintain and proplaim that truth, whoever is justified of whoever is condemned by it, knowing that by its might alone will the strongholds of Slavery, and all other sin, be shaken and pulled down.

6. Resolved, That no ecclesisatical body whice renders deference to the U. S. Constitution, and n political party which acts under it, can be true to the Law of God; and no man, or body of men, which disregards or contemns that Law, can give any effectual help to the anti-slavery cause.

Remarks were made by the President, touching the order of discussion, and the first resolution wa considered the subject of remark. Samuel May addressed the meeting, confining his remarks to the first resolution.

VOLUME XVIII.-NO. 48

Lucy Stone followed upon the same subject,

Abby K. Foster continued the subject.
At 1 o'clock, voted to anjourn to meet at the sual time of the afternoon service in the AFTERNOON SESSION. Met at 2, P. M., the Presi-

dent in the chair. Voted to adopt the first resolution

Resolution No. 2 was spoken to by Samuel May, and the meeting voted to adopt it. Resolution No. 3 was spoken to by S. S. Foster and Parker Pillsbury, when the meeting adjourned, to meet at 6 1-2 o'clock, P. M.

EVENING SESSION. Met according to adjourn ment, the President in the chair.

Remarks were made upon the third resolution, by J. M. Fink, John Milton Earle, (in explanation of the objects of the Free Soil party,) Oliver Johnson, Parker Pillsbury, Lucy Stone, Abby K. Foster, and S. S. Foster, and it was then adopted.

The remaining resolutions were then adopted. Voted, That the proceedings of this meeting be sent to the Liberator and Massachusetta Spy, for pub. lication.

JOHN, M. FISK, Sec.

AN APPEAL FOR JUSTICE.

The undersigned, a Committee appointed at a meeting held in Faneuil Hall in the month of May last, to take measures for the defence of Daniel Dray. ton, now confined in prison in the District of Co. lumbia, on the charge of stealing slaves, beg leave to make the following statement : --

There was, and we suppose still is, in the District of Columbia, if not already sold off to the South, a numerous family of colored persons by the name of Belt. Moses Bell, the father of this family, obtained his freedom by a decision of the Supreme Court of the United States, on the ground that he had been brought into the District contrary to law. Bell's wife and children claimed their freedom, also, under the will of her former owner. A suit was brought to enforce this claim, which failed, as we are informed, on account of some informality or other delect in the will. Expecting that his wife and children would be speedily sold off to the South, Bell went to Philadelphia to solicit funds for their redemption. A large sum would be required for that purpose. These persons seemed equitably entitled to freedom, and the idea was started of sending a vessel to Washington to bring them away. Without any privity on the part of Bell, the case of his family was mentioned to captain Drayton, and believing the Bells to be free in equity if not in law, Drayton volunteered, on the payment of the necessary expenses, to procure a vessel, and to go with it to Washington to bring the Bells away.

Information of what was intended was communicated to a person at Washington, in order to give notice to the parties interested, and being aware of the Edmonson girls,-those girls lately brought to the public notice, and redeemed from slavery and threaten-d prostitution by the liberality of some persons in New York, -he thought it would be a good opportunity for them to escape also. He comm cated the opportunity to them and to several others; they communicated it to their friends; and when captain Drayton came to sail, instead of having serven passengers, as he had expected, he had ten times that

Drayton was pursued overtaken, and brought back to Washington. He had been guilty, if of any offence, of the simple offence of transporting the slaves out of the District; but not content with finding seventy-four indictments against him on that ground, the grand jury of the District, under advice of the District Attorney, found forty-one additional indictments for stealing slaves from as many different owners.

The trials of two of these indictments consumed upwards of a fortnight; and another fortnight was taken up with the trial of other cases connected with the matter. Contrary to an express decision lately made in Alabama, and other cases leaning the same way in other courts of the slaveholding states, and without the shadow of any authority to support him, the presiding judge of the Criminal Court, Thomas H. Crawtord, late of Pennsylvania, instructed the jury-That to constitute stealing, there need not be any design to convert the article taken to the taker's use; that any incidental gain to any body was enough; that to help slaves to escape from their masters was stealing, if the person so helping, enticed or induced the slaves to go; and that in present care, the freedom to be obtained by the slaves was a sufficient technical come lucri! But even under this most extraordinary ruling, by which the best settled principles of the law of lar isregarded and set aside there was no co out against the prisoner. There was not the slightest evidence that Drayton had entired or seduced the slaves, or any slave, to run away. In fact, he had never seen one of the company till he found them on board his vessel. Yet two juries, under the pressure of the outside mob, and the mobocratic exortations of the prosecuting officer, after being out each time some twenty-four hours, brought in verdicts of guilty, on which the Judge sentence d Drayton to twenty years imprisonment. Sayers, the master of the vessel, charged also with stealing, was tried on two indictments, on the very same evidence, and acquitted, when the other thirty nine indictments against him were abandoned.

Drayton's case is still open to review by the uperior courts. The honor of the nation demands that such perversion of all law should be set aside The funds hitherto contiributed for the purposes of this case and others connected with it, amounting to \$994,75 in all, have been exhausted. As much more is needed to carry the matter to a succession conclusion; and for that sum, the committee confidently appeal to their bumane and law-respecting fellow-citizens. The money must be had at once; and all persons disposed to contribute towards saving the law from being wickedly perverted, in a court of the United States, in the city of Washington, for the benefit of slavery, are requested to forward their contributions to Joshua P. Blanchard, Treasurer of the Committee, 13 Purchase st.

Editors favorable to the cause of humanity and justice are requested to contribute by giving this an insertion in their columns.

S. E. SEWALL. ROBERT MORRIS, JR. CHARLES LIST, JOHN W. BROWNE, RICH'D HILDRETH, WALTER CHANNING, ELIZUR WRIGHT, H. I. BOWDITCH, FRANCIS JACKSON, J. P. BLANCHARD, JOS. SOUTHWICK, Commi

WORCESTER COUNTY, SOUTH.

It is not a quarterly (as we stated last week) but he Annual meeting of the Worcester Co. South Anti-Slavery Society, which is to take place on Saturday and Sunday next at North Brookfield. Let the members make a special effort to attend. See notice in another column .- M.

The Fourth District .- The returns from all the towns in the Fourth District give

Palfrey. Thompson. 5455

At the Presidential election, Taylor had eleven hundred more votes than Van Buren. Mr. Palirey has made a noble gain upon that vote.

The Taylor Electoral Ticket was chosen by the Legislature of Massachusetts on Friday last, by a majority of nearly one hundred.

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DEAR A The la the Ohio war, in se a storm o scended a Leve that is uniust t on the all pound of wrath, m the writer mistaken sometime on the evi killing an ground, ti and blunt

the slaugh food. Ho hearts, an slaughter o corded in t ceptions of commande 1 am in happy hous often found vesterday. Fairmount persons fro omfortable disturbed fr flux of com had beds enough for tised on suc settlers in C that they ar the parties o the reforme mainly. Th They raise I tables of all plums, and outhouses of house. The year, for the peaches - tal make one of

peaches to m eight or ten peaches and and you coul during the co apples on the sauce, as it is currant, cher as you would spread with a as I have see of Ohio; and ing that the l by industry, and woman is own land, ex time of harve land here, by and the em; This family ra land, except i many and Irel work to the work. Tender women in Ear on the land, group of youn lived in a log that is comfort the land. And on all the great and the nation specimen of th out of my wingrowth of cent

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To recape my co Saturday, in a tor byterian boiled o me that he was a me dead, and sen IS GOD UNJUST AND CHANGEABLE; OR WERE THE WRITERS OF THE OLD TES. TAMENT, IN SOME INSTANCES, MISTA KEN ?-NO. III.

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FATHEOUNT, Stark Co. Ohio. To ANDREW PAYON, Glasgow, Scotland;

DEAR ASDEEW : The last letter I addressed to you was written on board of a steamer, on Sunday, (Oct. 22,) going down the Ohio river. Since then, I have held meetings on war, in several places; and in all of which meetings a storm of sectorian and pro-war indignation has descended upon me, by reason of my preferring to be Leve that man is fallible, rather than admit that God is unjust and changeable. Shall I sacrifice God upon the alter of man's infallifulity? Is God a compound of absurdities and contradictions—a demon of wrath, malevolence, revenge and blood; or were the writers of the Jewish Record, in some instances, mistaken? I prefer to believe those writers were sometimes, mistaken.

There! two per ons, a man and wife, have just left my room. They came in to converse with me on the evil effects on children, of the practice of killing animals for finde. They wish me to take the ground, that man has no right to I ve at the expense of animal life. I cannot argue that question with any one. I do believe it tends to harden the hearts and blunt the moral perceptions of children, to see the slaughter of lambs, calves, and other animals for food. How much more, then, must it harden their hearts, and render their moral suscepticilities obtuse, to read of the death penalties, and terrific slaughter of men, women, and children, that are recorded in the Jewish Scriptures ! And what conceptions of God must they have, when told that he commanded and approved those deeds!!

I am in a log house, in Ohio. It is a comfortable, happy house. To give some idea of the cospitality often found in these cabins of logs, I would say, that yesterday, Sunday, we held an anti-war meeting in Fairmount meeting-house, all day. Some came ten and some twenty miles. In tais log house, nine persons from abroad were entertained, and found comfortable food and bedding; and the family were not taken by surprise, nor were they put out, nor disturbed from their ordinary quiet order, by the influx of company. For, in their cabin of logs, they had beds und bedding, and the choicest foodenough for all I have seldom seen hospitality practised on such a scale as I have seen it among these settlers in Ohio, and they make their company feel that they are welcome, and that the entertainers are the parties obliged. My experience has been among the reformers, the non-resistants and abolitionists, mainly. The man and wife, who own this log house, also own and cultivate 160 acres of land around it. They raise Indian corn, wheat, and oats, and vegetables of all kinds, and fruit, peaches, apples, pears, plums, and quinces, enough for their own use, and to sell. They have 300 sheep ; several cows ; horses to labor or travel with; a fine large barn, and good outhouses of all kinds; a fine fruit orchard about the house. They have dried, for use during the coming year, for themselves and for sale, 40 bushels of peaches - taking five bushels of fresh peaches to make one of dried-thus taking 200 bushels of fresh peaches to make 40 of dried. They have made some eight or ten bushels of dried apples. These dried peaches and apples are an important article of food, and you could not probably sit down at their table, during the coming year, without seeing penches or apples on the table in the shape of pies or stewed sauce, as it is here called. Then you would find current, cherry, or grape, or plum preserves, or jam, as you would call it Never did I witness tables spread with such fresh, delicious, and choice food, as I have seen in these log cabins and farm houses of Ohio; and I never sit at these tables without wishing that the laborers of Europe could be here to earn, by industry, and cujoy these luxuries. This man and woman in whose hospitable house I am, till heir own land, except the hiring of a man to aid them in time of harvest. The price of a hired laborer on land here, by the year, is 10 dollars (£2) per month, and the employer feeds and lodges the laborer. and the nations of Europe ! And they are but a specimen of their neighbors around them. I look out of my window upon a belt of native torests, the growth of centuries, and upon the stumps that surround me. The forests are now stripped of their glorious foliage, and look bare and desolate. I can not but look back 50 years, my own term of existence-and see this an unbroken wilderness; and

But, dear Andrew, I have strayed from my subject. No matter. Lafe is a queer compound. So is my letter. All the better. It will be more life-

now, the energy and industry of man have felled

the mighty forests, and opened them to haman hab-

itations, and made the wilderness to bud and blossom

The following resolutions were passed yesterday, in a large meeting, without a dissenting voice :-

Resolved, That some of the deeds, sad to have been done by the express command and approval of God, are opposed to the Divine nature, to the Christduties of man to man; and, therefore, those writers were mistaken when they asset that God and substance of the control of the were mistaken when they assert that God command-

nevolence, and immutability. They represent God

ander Campbell, came forward yesterday, and stout-Sainrday, in a meeting, eight miles distant, a Pres byterian boiled over with sectarian wrath, and told me that he was astonished that God did not strike murder, can stand before the authority of the human soul in favor of justice, kindness, liberty, peace, huspeaking. He was very wrathy about it. He deckared that God did authorize the avenger of blood to put to death the man, who accidentally killed the Bible sanctions war or slavery.

Melancholy Accident.—A daughter of Gov. Bebb, of Ohio, due in Cincinnati on Tuesday, while he was absent for the purpose of voting. She was well when he left in the morning, and dead when he came at night. me dead, and send me to hell, for uttering such

another, though the knew him to be perfectly in- | HUMANITY IS FAR IN ADVANCE OF THE necent; and that God did commandJoshua to put to BEING WORSHIPPED AS GOD BY THE true that the Presbyterian church is made up of worse ural sympathy and affection, natural just ce and men than those who had many wives and concubines, equity—all the relations of man to man, and the oband perpetrated deeds that would now consign them ligations and duties growing out of those relations, to the dungeon or gallows; but that does not an- have been and are still sac inced upon the altar of a swer the qu stion-Would you take them into your book. God and man have been regarded as mere church? He repeated that he wished the church appendages to the Bible. Both have been sacrificed,

Recently, at a discussion in Andover, Ohio, my Where is the book that has caused the shedding of opponent, rather than admit the possibility that the so much human blood as the Old Testament? Not Old Testament writers were mistaken, in any case, one can be found. It was a settled maxim, said to declared that the whole penal code of the Jews was have been given by God, that idolaters, and all binding on us, and that parents were bound now to entirers to idolatry, were to be put to death without stone their children to death for disobedience. Yes- pity-without mercy; it was a crime to pity or spare terday, my two opponents took the ground, that we them; and under the sanction of this supposed di-can have no knowledge of right and wrong, of justice and injustice, and of the attributes of God, ex- time and Charlemagne, down to the Puritans of N. cept through the B ble. They admitted that the ex- England, professing Christians have caused the istence of God might be known without the book, but earth to flow down with the blood of their fellowsaid that we could hearn nothing of his character beings-all for the honor of God, and the spread of

he would o y.

THE BIBLE THE ONLY INFALLIBLE RULE OF enemies of God, to make room for his peculiar, fa-FAITH AND PRACTICE! It is a monstrous delusion, by whomsoever uttered, and a falsehood. So far from ulated of its iens of millions of original inhabitants, being an infallible rule, no rule can be more fallible. Since it was first discovered by Europeans, called In the nature of the case, there can be no infallibil. Christ ans. The mountains and valleys, the lakes and ity about it. What is the Bible ? A book, written by rivers, the main land and islands, from Cape Horn very many men, who lived in different ages of the to the North Pole, have been made purple with huworld-and extending over a period of thousands of man gore. Witness the influence of the Old Testa- Mind, as a perfect whole. This is, truly enough, years; -- and written in fragments, that were preserved by transcribers, and constantly liable to miss. Crusaders, and the slaughter and burning of heretics, to all good reform, the most sectarian division and takes. Many of the compositions are from unknown all under the Old Testament sanctions, not to suffer strife, the most war and bloodshed. It is the Bible, authors, and the canon, or books, settled by a coun-infidels and id laters to live. The four quarters of in this sense, that has given rise to the church; it is cil of as corrupt and dissolute men as ever met to. the globe have been made a huge charnel house for the church that has produced the clergy; and it is gether. That book has an infinite variety of inter. man, under the sanctions of the Jewish Scriptures. the clergy that has cursed the land with their arrolible, as a schole-and it is said to be a sin of the petroted upon innocent, defenceless old men and the reformers. But I would not have it called an one passage in it!

lar opinion The Bible imprisoned Galileo as an in. South America, and of the Pucitans in North. It Mind-a unit-a perfect and infallible whole, even fidel, but when his opinions of astronomy were commonly received, the Bible came round, and declared it never taught a different doctrine. The Bible (I women in Europe often do this work, as well as work on the land. To see this man and women with their group of young children, in an arti-war or anti-slavery meeting, you would never dream that they lived in a log house, so profusely furnished with all the land. And then their interest and intelligence on all the great questions that agitate this nation, on all the great questions, the land. And then their great questions that agitate this nation, on all the great questions that agitate this nation, and the cities of Canaan, slaughtering women in Europe often do this work, as well as work on the land. And children. At no distant day, the blie work of the distant day, the blie work of the dod of Mahomet? You cannot, dear Andrew, find one single deed which Mahometans perpetuate.

Why do professed Christians pretend such holy horror of the God of Mahomet? You cannot, dear Andrew, find one single deed which Mahometans perpetuate.

Why do professed Christians pretend such holy horror of the God of Mahomet? You cannot, dear Andrew, find one single deed which Mahometans perpetuate.

Why do professed Christians pretend such holy horror of the God of Mahomet? You cannot, dear Andrew, find one single deed which Mahometans perpetuated under the sanction of their Divinity, which leads the believe and goodness ever did or could sanction of the reverse and blood. Such a book man's only rule of faith and practice, and that they individually the sack and burn the cities of Canaan, slaughtering work and some books of the why do professed Christians pretend such holy horror of the God of Mahomet? You cannot, dear Andrew, find one single deed which Mahometans perpetuate.

Why do professed Christians pretend such holy horror of the God of Mahometans poly and some books of the did one in the cities of Canaan, slaughtering work and the cities of Canaan, slaughtering work and some books of the did one in the cities of Canaan, slaughtering work and some books of the old of Mahometans poly and some books of the old of Mahometans propos on all the great questions that agitate this nation, and the nations of Europe! And they are but a cumstances of mankind!

Gideon, David and Solomon, and never again find

from God to you. God commands you to do so and spreading their religion by fire and sword! Go, read from God? My first, my only test of all revelations or inspirations in—Does the act, required to be done, accord with the Dwins nature, with natural justice and equity, with the unchanging relations and laws of my being 2 it received to be struction of the Midianites, Moshites, Amalekites, and equity, with the unchanging relations and laws of my being 2 it received. and equity, with the unchanging relations and lows of my being? If prophet or spossie requires me to perpetrate some deed shocking to humanity, and to the principles of justice; if they require me to do what the reason and instincts of markind pronounce to be treachery, their, robbery, marder and assassination, then I want no other proof that they are mistaken. God never ordered man to do that which is a violation of Divine and human nature, of natural instincts tion of Divine and human nature, of natural justice and equity, of every relation and sympathy between man and man. Grant and sympathy between man and man. man and man. Gon is EVER THUE TO HIMSELF. actually commanded and approved all which they He never ordered man to violate the essential elements and laws of his being. I know that a God of ters, they themselves declare that all the licenthat one. I know such a Being never commanded a ity of idolatrous nations-were once just, hely and ed and approved those deeds.

Resolved, That those who father upon God the penal laws and aggressive, exterminating wars of the Old Testament virtually deny his lustice here. I know such a Being never commanded a father to off r his son as a burnt off ring to himself, good; and were once perpetrated by the very Being whom they worship as God, and may again be commanded by him; and that if they should be, it the Old Testament virtually deny his justice, be- vorites, and sent them to exterminate another portion would be their duty and privilege to do them. There of his children, that they might reap where they is not a Divinity on the seconds of religion, that ever of his children, that they might reap where they is not a Divinity on the records of reignon, that ever man may be mistaken; they sacrifice God upon the out compensation. I'know that a God of love and later of man's infallibility.

Begulved That it is used. The sacrification in the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity on the records of reignon, that ever out they might reap where they is not a Divinity of the records of reignon, the records of reco Resolved, That it is wiser, more Christian, more go to a neighbor's house, or town, set their houses gain. the writers of the Old Testament were in some instances mistaken, than to believe that God is uns'ances mistaken, than to believe that God is unjust, malevolent and changeable.

You are well aware of the excitment these resolutions would create, in a community trained to be-liste ones, in order to make room for themselves. I know that Christianity and Humanity loathe the Reine whom the lister of the themselves. I know that Christianity and Humanity loathe the Reine whom the lister of the Community trained to be-lister of the Community trained to be-lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Reine whom the lister of the Community loathe the Community lieve that the writers of the Old Testament were infallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell come for themseves. I little ones, in order to make room for themseves. I know that Justice, Equity, and Goodness, never fallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell come for all the series of God. The God of Christ-lander Campbell come for all the series of the Old Testament were infallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell come for all the series of the Old Testament were infallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell come for the Old Testament were infallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell come for the Old Testament were infallible, and that God actually did every thing which they ascribe to him. Two men, followers of Alexander Campbell comes, in order to make room for themseves. I know that Justice, Equity, and Goodness, never that God; or, rather, I would say, their tore, head of the God of among men. Whoever or whatever attributes such lianity and Humanity is Love, Justice, Goodness and ly maintained that nothing could be known of the deeds of treachery, of wrath, of cruelty, of inhumanily, of revenge and murder, to infinite Benevolence, what he is, sanction slavery or war. every sections and word of the O. and N. T. were the words of God; and that if we rejected one sentince, as being erroneous, we must reject the whole. To escape my conclusions, they would not admit that those wars and pensities would now be opposed to the nature of God. Day before yesterday, Saurday, in a meeting, eight miles distant, a Possible of Christian Relation, could thus and in the spirit and some sentince, as the surday, in a meeting, eight miles distant, a Possible of Christian Relation, The Sourday was the is, sanction slavery or war.

But I must stop now. 1 go to done with friends would with some little children. It is a bright day. Indian corn is 25 cents (12 1 2d.) per pound; best that is delineated in the physical, intellection, so cial and moral nature of man, and in the spirit and is cents per bushel; best apples 10 and 12 cents per bushel, and you go into an orebard and taken and the spirit precepts of the Christian Religion. THE SOUL bushel, and you go into an orchard and take your OF MAN SAYS, SLAVERY AND WAR ARE pick; good mutton one cent and half per pound, best WRONG; and the authority of no book in favor of wheat 75 and 80 cents per bushel. There is a bill injustice, cruelty, revenge, oppression and wholesale of fare for you! HENRY C. WRIGHT.

death innocent children, because their fathers stole; JEWS-as that Being in represented in the penal and that I denied all distinctions between justice and code and the wars of the Old Testament. No pow ly furious in defence of the Old Testament. At that are attributed to that Being by the Jewish writers. No subtleties of theology, no bair-splitting ward in a meeting, and declared me to be the greatest blasphemer he ever heard; that he had ten times been tempted to leave the meeting; that I had slandered the Old Testament saints, and east contempt upon God. Would those wars and deeds be in accordance with the Division of the same of the property of the same of the property of the same of the property of the same of the s cordance with the Divine nature now? I asked perpetrated now, and such they were then, unless instice, equity, mercy, trath, goodness, are more kill our prisoners of war—the male child en and creatures of time and place, and change as the opinmarried women, and to give the unmarried ones ions, maxims and customs of men change. A pro-to the men for their use; God has a right to require war and pro-slavery—a man-stealing and man-slayus to invite a man into our house, under the offer of ing, man-imbruting, heathenish Church and Clergy friendship and protection, and then, when we have may, for years to come, go on to sustain war and him in, and asleep, to require us to stab him; God slavery, as divinely sanctioned practices, under the has a right to require a father to sacrifice his child- cover of texts from the Old Testament; but, evenren, and to stone them for disabediance; a right to tuelty, Humanity will gain the victory over them. command us to wage an exterminating war, and to They, and their pro-war and pro slavery texts, must slaughter every man, woman and child, even though go down before the stern beheats of natural justice they never entertained one unkind thought towards and equity, and the unmistakable command of that ceive Abraham, Jacob, Moses, Gideon, Samson, pro-slavery church and clergy of this land, that sum David and Solomon into your Presbyterian church, of all villany had ceased to blight the earth, and if they were living in New Brighton now, and were to do as we are told they did then?' 'I believe they ere this pronounced its doom, and numbered it with were pious, godly men, ' said he. 'But would you the crimes that were, but for that book, as it has receive them into your church?' I asked. "I wish been construed. All the horrors which are embodied the church to which I belong was made up of in the word SLAVERY, have found their strongest as good and holy men, said he. It may all be support from that book. God and Humanity-nat-

now was made up of as good men-and this was all rather than admit the possibility that certain men may have been mistaken.

mean always as received by the Church and Clergy) now sanctions clavery. In a few years, that same book will declare that it never did and never can sanction it. The Bible now declares war to be just of human will, of violence and blood, that now no design, and no idea, on the part of the writers, or This family raises 70 bushels of Indian corn, and 20 and godlike; in a few years it will deny that it ever recourge Christendom with oppression, slavery, war, bushels of weat, on an average, to the acre (Eng-sanctioned war. The Bible, as received by the adbushels of wheat, on an average, to the acre (Laglish acre.) The women, here, never work on the
land, except it be among the new comers from Germany and Ireland; but these soon leave the outdoor
work to the men, and the women do the
induman cruelty and injustice than the Being,
work to the men, and the women do the
induman cruelty and injustice than the Being,
to death; that God commanded Joshua to stone to
death children for the sin of their father; and to
resummer, is entirely the business of men. The
women in Europe often do this work, as well as work

Wy do professed Christians pretend such holy

I agree also with you, that, in losing our traditionthat God commanded Joshua to stone to
death children for the sin of their father; and to
sack and burn the cities of Canaan, slaughtering
men, and there were the acre (Lagthoughts, or to be exclusively read in churches.

I agree also with you, that, in losing our traditionthat commanded disobedient children, Sobbath-breakever instigated his worshippers to deeds of more
inhuman cruelty and injustice than the Being,
worshipped as God by the Jews, and by misnamed
to death children for the sin of their father; and to
only 16 canaan, slaughtering
work to the men, and the women do the indoor
work to the men, and the women do the indoor
work to the men, and the women do the indoor
work to the men, and the women do the indoor
work Tending cattle, sheep and horses, in winter
to death; that God commanded Joshua to stone to
death children for the sin of their father; and to accurate the worshipper of the exclusively read in churches.

I agree also with you, that, in losing our traditional and educational netions of this book, we may
greatly gain in our estimation of it; and I am sure
to death children for the sin of their father; and to accurate the worshipper of the exclusively read in churches.

I agree also with you, that, in losing our traditional and educational netions of this worshipper of the exclusively read in churches.

I agree also with you, that,

But Abraham, Moses, Joshua, Samuel, David, or fault with Mahometans, while you admit that God Solomon, comes to me and says - I have a message sanctioned their conduct. Talk of Mahometans ao. How am I to decide whether the command is the history of Moses and Joshua, and the conquest of

TON.

ject. This discussion promises to be a great one yet, and the object of my present communication is to call attention to a proposed Convention in this city, for the consideration of this matter. You remember the Sabbath, or rather, the 'Anti-Sabbath Conrention'! Some good was certainly accomplished by that meeting, but it always, in my estimation, here the wrong name. It was not intended, so far as dragged before the -read-rs of Massachusetts news-I know, by any, to do away with the Sabbath, but papers in such dishonorable connection. only to do away with a superstition connected with its supposed special divine authority, and some legal doing me any injury in the mind of any one wh enactments connected therewith; and the whole knows me, and I hate to stoop so low as to deny so movement, as I understand it, grew out of certain obstructions to free speech, or indeed any speech, on should prosecute him at once for the libel, but his that day, on certain subjects of vital and reformatory case seems a hard one for this life, and excites symimportance, which were considered inconsistent with pathy rather than sterner feelings. He has had mine the holiness of the time! Its object then was, to for years, ever since I was acquainted with his situapromote such a view of the Sanbath as should make tion, else I should not have visited his establishment us.' He declared these would be in perfect harmony with the nature of God. Would you resupport derived to slavery from the Bible by the ' anti' Sabbath convention.

eyes of many to more rational views of the objects as I can intelligibly do. You can satisfy yourself as and observances of that day; it brought in collateral to its truth, and do what your sense of propriety subjects; it exposed a great power in the hands of the priesthood, most unjustly abused by them; and it was the means of existing many to deeper thought and refliction. It was certainly an unpopular subject for a convention; the convention took a very to receive this explanation, because the brief ac unpopular name; but, notwithstanding all this, we quaintance we formed with him at Northampton led were surprised to find so many in attendance, and so us to regard him as a man of true self-respect and quiet a time. I remarked, I remember, at the time, integrity. The behavior of Mr. Wilcox appears to that nothing could have been more unpopular, not be inexcusable. We hope he will speedily redeem even a convention to consider the claims of the Bi-ble to divine authority. In this last matter, a great Dr. Ruggles, whom he has so wrongiuly defrauded.] subject of curiosity would have been proposed-a -Ed. Lib matter which has excited the attention of all reflecting minds, and crowds would have flocked to have had their doubts confirmed or removed, and the

had their doubts confirmed or removed, and the meeting would have been comparatively popular. But think of an anti-Sebbath convention! Yet not withstanding the unpopularity of the name, and as I think, a misnemer, we were rejoiced to see so goodly and quiet an attendance.

But a feeling pervaded my own mind, all the time, that the true ground of the evil sought to be removed, had not been removed to a remark of Parker Pillsbury, in a speech on the odeasion, one evening when the continent of Europe is of principal interest. Vienna capitulated on the 31st Occipier, and was immediately occupied by the Imperial troops. In Italy the hostility of the Lombardian population had been manifested in vivous places, by any imary conflicts with the Austrians.

The recognition by Great Britain of the Republic without it, and have no idea of right and wrong. his worship. Under pretence of exterminating the bury, in a speech on the occasion, one evening clergy, and now we've come to the Sabbath, but we haven't laid the axe at the root of the matter yet.' That is true. That root of the matter is the Bible; or rather, the Bible as commonly received—the Bible as author ity-the Bible as our Master-the B ble as an infallible book, as a unit, as the production of the Divine pretations. Nothing can be fixed and settled as cer. Then, again, suffer and a witch to live! and under gance, inhumanity and conceit. This is going to tain truth about it, as a uchole, though its moral pre- the sanction of this supposed divine law, see the the foundation of the evil. It is high time that this cepts are perfectly plain. This book is called intal. brutal inhumanity and murders that have been perdeepest dye to doubt or question the truth of any women! It was the Bible that hung the winches at anti-Bible convention. No, sir. I would not do One fact is strikingly prominent in the history of that book was und-rated; it was the Bible that the Bible. It has exer been made to conform to popu- sanctioned the murders of Cortex and Pizarro, in one idea that the Bible is the production of the Divine of the Deity, that they should ever be bound up into a book, to be used as authority, to trammel men's

pensably necessary to subserve the cause of universal reform. I would call it a Bibie convention, in the same sense in which I would call a physiological convention, or a scientific convention, where the objects might be, while many things were opposed, not to oppose all science, but to consider the general subject. And I am sure, let it be called in the name of Reform, in the name of Anti-Slavery, in the name of Peace, in the name of Temperance, in the name of all Social Progress; and let it be with the greatest scriousness and deliberation, befitting so high a subject—one so closely connected with the most sacred impressions and prejudices of the people, and we may confidently rely on a full attendance, an interested meeting, and a profit to the cause of humanity, which will be telt in every branch and

I became satisfied that I could not spend as much time at Northampton as there was prospect I should be obliged to, to receive benefit from the treatment, and proposed leaving on Monday morning, and settled my bills the day previous. Wilcox offered to get a horse and boggy, and carry me to town to take the cars. He did so; and the first intimation I had of his leaving that morning was, on the road to town of his leaving that morning was, on the road to town of his leaving that morning was, on the road to town he stopped to get a bundle of clothing. When I found that he was going to leave in that manner, I protested against it, and entreated him to return, telling him that Ruggles would think that I was concerned with him. I told him that I was concerned with him. I told him that if he did not go hack, I would not go off in such a manner. He said that Ruggles had abused him; that he was keeping him to get his money from him; that Dr. Denaiston that Ruggles had abused him; that he was keeping him to get his money from him; that Dr. Denniston told him that he was well, and ought to have left long ago, &c. &c. I found that no persuasion of mine would turn him from his purpose; and being mine would turn him from his purpose; and being prevented him from hearing the alarms of the conductor.

It is not a provided and that the second ductor. He procured some one to drive the horse back. I had intended to pay Wilcox the hurse-hire, but, as he would not return, I sent the money by the man whom he had hired to drive the horse back, request
worth the comfortable sum of \$300,000. whom he had hired to drive the horse back, requesting him to hand it to the owner for the use of him, and entered the ears. I saw no more of Wilcox, until we arrived at Springfield, when I saw him get out of a second class car. I barely spoke to him. I had no more agency, I was no more responsible for his departure than yourself; he leaving against my strongest wish and most earnest entreaty. I was anxious to be in New York that night, and did not

CALL FOR A BIBLE CONVENTION IN BOS- | feel it my duty to return, as I could not benefit Ruggles by so doing. When I arrived in New York, wrote to Ruggles the circumstances as they occurred fearing that he might think that I had an agency in It was with much pleasure I noticed your exaction that the might think that I had an agency in remarks on the Bible, in your last. In the main it agree with you. I was also amused and interested at your friend Mitchell's remarks on the same sub-Ohio, not wishing that he should suffer loss, although Wilcox hired the horse. (I did not know the own entirely from my mind, until a short time since m attention was called to the fact of my name being

I have no fear of the publication of such charge to be rectified in some manner.

But as it was, it accomplished good; it opened the I have thus made as short a statement of the facts

S. MARSHALL

ARRIVAL OF THE CAMBRIA.

The British mail steamer, Cambria, from Liver-

sunguinary conflicts with the Austrians.

The recognition by Great Britain of the Republic of Liberia has just been announced, and a treaty of commerce is understood to have been arranged. This State was founded by the American Colonization Society in 1820, and continued as a colony under the case of that body until last year, when it was formed into an independent government. A similar recognition has also been obtained from France.

Partal Arrangement The

Postal Arrangements.—The much-vexed postal differences which existed between the United States and our Government is finally arranged to the satisation of both Governments. The arrangement has yet to go before the American Congress for formal

The 'Hermann.'- The Ocean Steam Navigation The 'Mermann'.—The Ocean Steam Navigation Company's ship 'Hermann,' Capt. Crabtree, arrived off Cowes, Isle of Wigat, on Sunday, at 8 P. M. The voyage from New York occupied 16 1.2 days, and was protracted by an accident which occurred to the Hermann's larboard engine on the 29th of October, when the part which connects the crank with the side levers gave way, the shock arising from such mishap cracking both the side levers of the larboard engine. The disabled machine was immediately thrown out of grar, and the remainder of the voyage, about 1200 miles, performed with only one engine, about 1200 miles, performed with only one engine, (the starboard one.) sided by the sails.

The Chulera—The aggregate returns begin to look formidable. In London and its vicinity, the deaths reported last week were 65; whilst the number of fresh cases reported daily varies between 10 and 20.

It is, however, in Scotland where the disease still commits the greatest ravages. No fewer, than 463 cases have occurred in Edinburgh and vicinity up to the 8th inst, of which 243 proved latal, 54 recovered whilst 171 were under treatment, or the result not stated. On the 8th inst only 27 new cases were reported, whilst there were 49 on the 7th. At pres-

humanity, which will be telt in every branch and movement of its progress.

W. M. F.

EXPLANATORY LETTER

Of 35,000,000 Frenchmen.

Depopulation of Paris.—This city has been deserted by so large a part of its fluctuating population, that the number of apartments now vacant, and to be let, is estimated at 60,000.

EXPLANATORY LETTER.

PAINESVILLE, (Ohio,) Nov. 18, 1848.

MR. GARRISON:

DEAR SIR—I have noticed with surprise, the publication in the Liberator of an article signed by D. Ruggles, in which my name is mentioned. The sticle, so far as I am concerned, is grossly false, and I have good reason to believe that Ruggles knew it to be so when he published it. I will make a brief statement of the facts, and leave you to act as your sense of justice shall dictate.

I became satisfied that I could not spend as much time at Northampton as there was prospect I should

The Jews.—On the 1st of this month, the decree

TO THE BENEVOLENT.

The Managers of the 'TEMPORARY HOME FOR DESTITUTE CHILDREN' ask the sid of their fellow-citizens in continuing an institution, which even a short experience has shown to be so much needed. In this city, there are a large number of children, who are, from various causes—the imprisonment, vice, or death of parents-left without a home. Such can be readily disposed of-adopted or placed in families in the country, and thus removed from evil influences to good. For hearly two years, by the exertions of a few individuals, a ' Home for the reception of these ' little ones' has been sustained in Albany Street, and nearly Two BUNDERD AND FIFTY cases each year provided for at a very small expense. But for our narrow means, a much

larger number might have enjoyed its benefits.

The Benevolence of Boston will not, surely, allow so beneficent a plan to fail. A single visit to the Institution will be enough to convince any one of its importance, and interest them in its continuance. Under the excellent superintendence of Mrs ELIZA GARRAUT, it promises the best results. But we are sorry to add, that the plan-already in such successful operation-must be abandoned, unless further aid can be secured. Your assistance is earnestly solicited.

tly solicited.

[P Contributions of money may be sent to Ma. H. M. CHAPIN, Treasurer, 13 Long Wharf, and provisions or clothing, to the HOME, 26 Albany Street, care of Mas. GARNAUT. Boston, November, 1848.

ONE HUNDRED CONVENTIONS. The Westers Series will be continued as NORTH BROOKFIELD.

Saturday evenings and Sunday, Dec. 2d and 3d. To be attended by Samuel May, Jr., and Stephen S. and Abby K. Foster.

SPRINGFIELD, Saturday evening and Sunday, Dec 9 and 10. To be attended by Lucy Stone, S. S. and A. K.

Foster, Agents of the Mass. Anti-Slavery Society. STEPHEN S. FOSTER, An Agent of the Mass. Anti-Slavery Society, will

lecture in Charlton, Friday, December 1. LUCY STONE,

An Agent of the Massachusetts A. S. Society, will lecture as follows: West Brookfield, Friday, Warren, Monday, December 1 Thorndike Village, Thursday, in Enfield, Friday,

ANNUAL MEETING OF THE N. E. NON-RESISTANCE SOCIETY.

TP Pure at the a recent vote of the Executive Committee notice is hereby given, that the Annual Meeting of the New-England Non-Resistance Society for 1848 will be holden at BOSTON, commencing Saturday evening, the 30th of December, and continuing through the ensuing day. It is desirable and will be expected that Henry C. Wright sirable and will be expected that Henry C. Wright return from Ohio in season to be present. Business of unusual importance will come before the Seciety. All members and friends are therefore desired to govern themselves accordingly. Friendly papers will confer a favor by aiding to extend this notice.

ADIN BALLOU, President.

WORCESTER COUNTY SOUTH ANTI-SLA-VERY SOCIETY.

The Annual meeting of this Society will be held in North Brookfield, on Saturday evening, and through the day on Sunday (Dec, 2 and 3), commencing in the Town Hall on the first named day, at 6 o clock, P. M.

The members and friends of the Society are earnestly desired to be present.

Messrs. Pillsbury, Foster, and May, Agents of the Massachusetts Anti-Slavery Society, are expected to be present.

be present.

EFFINGHAM L. CAPRON, Pres. JOSEPH A. HOWLAND, Sec.

Bro. C. Spear will deliver a discourse in the Universalist church in Sandwich, next Sabbath afternoon, on Prison Reform, and in the Unitarian church in the evening, on the Literature of the prison.

SATURDAY EVENING CONVERSATIONS

MR. ALCOTT proposes to open, on Saturday Evening, Dec. 9th, at his Rooms in West Street, a Course of Conversations on Man-his HISTORY, RESOURCES, and Expectations,-illustrated from the Experiences of the Company, and from the Text of the eminent Teachers of Mankind, ancient and modern. The Course will comprise Seven Conversations, to be held on Saturday Evenings, weekly, be ginning at 7 o'clock.

Tickets, admitting a lady and gentleman, at \$5.00. and single tickets at \$3.00, may be obtained at Miss E. Peabody's Bookroom, No. 13, West Street; and at the Bookstore of James Munroe & Co. 134, Washington Street.

The Company is limited to fifty persons. Rooms, No 12, West Street, Boston, Nov. 24, 1848.

To these Conversations, we invite the speial attention of all the enlightened friends of Man, and of Human Progress, in Boston and its vicinity, as worthy of their encouragement, and of their at tendance at least to the number stated in the adver tisement. The subject to be discussed is a bound less one, and we have no doubt will be handled with great ability by the brilliant minds that will undoubtedly be brought together.]-Eo. Lin.

TRIUMPHANT SUCCESS!

DONNAVAN'S GREAT SERIAL Panorama of Mexico, Occupying 21,000 feet of Cunvass!

EXHIBITING the Scenery, Cities and Battle Fields on the respective routes pursued by the American Army, from Corpus Christi to Buena Vista, and thence to Valladolid—and from Vera Cruz to the city of Mexico, a line of country OVER THREE THOUSAND MILES IN EX.

TENT!
This stupendous painting, to which the press and the people have already accorded the merit of being the most comprehensive and beautiful Panorama ever exhibited in Boston, will remain open until further notice, at

BOYLSTON HALL,
EVERY EVENING, and on Wednesday and Saturday afternoons, at 3 o'clock.
Tickets 25 cents—Children half price. Liberal
arrangements made with parties and schools.
Doors open at 6 o'clock. The Panorama will
commence moving at 7
For particulars, see bills of the day.
Nov. 17

DR. HENRY W. WILLIAMS.

20 TEMPLE PLACE, BOSTON. He will give particular attention to DISEASES OF THE EYE. BARKER & CHASE

WHOLESALE AND RETAIL DEALERS IN FLOUR, GRAIN AND PILOT BREAD,

43 COMMERCIAL-STREET, BOSTON,

HENRY A. BARKER, ALBERT M. CHASE. S

THE YOUNG ABOLITIONISTS. Turs interesting work—from the pen of Elizabeth S. Jones of Ohio—is for sale at this office. Price, bound, 28 cents—paper, 20 cents.

it week) but South Asce on Saturkfield. Let end.

from all the obinson. 3140

Better a little village, where Ten righteous poor are found, Than mighty Sodoms, rich with gold, By Sin and Falsehood bound.

Better a little State, whose sons With tweatta will not band. Whose toil-worn hands are clean from blood Than a broad and conquering land. Better & Church of two or three,'

Gathered in Jesus' name, In whom the fire of love to man Borns with a deathless flame :-Who, like 'the good Samaritan,' Ne'er pass the sufferer by, Nor leave those 'fallen among thieves,'

Amid their woes to die ;-Who call the scorned and trampled slave, A MAN, A BROTHER Man; And speak for Justice and for Right, In spite of human ban :-

Better a Church of two or three, Thus to Christ's spirit true, Than a multitude who call him ' Lord,' Who yet God's will ne'er do.

Then, brother ! fear thou not to stand, All single and alone. For the cause of Truth and Righteousness-To wealth and fame unknown. For angels, by the world onseen,

Shall come to strengthen thee; And the Spirit of Almighty Truth Thy Comforter shall be. Better, then, single and alone,

By truth and right made strong, Than with a flattering world to stand, Contending for the Wrong.

And to thy Soul, these words of Christ A mighty host shall be, To aid thy toils- I'm not alone! My Father is with ME.

UNITE: UNITE!

See how giant wrongs are tottering, Feudal forms begin to shake, Barb'rous customs, near to falling, Make barbarian hearts to quake. Let reformers meet together-Let the strong in faith unite, Hand in hand, and, onward pressing, Labor earnest for the right.

Partisans of scheme and charter, Aid the struggle where you can ; Throw swide all party feeling, Be decided to a man. Onward push the car of progress, Be not barriers in its way: Men of truth, sleep on no longer, Watch and labor night and day.

Working men, for right contending, There's a rainbow in the sky; Hope beams through the poor man's dwelling, And the day of victory 's nigh. Band together for the action, Count the cost, and span the ground; Work in earnest, hope with reason, And your fetters are unbound.

Statesmen laugh to see your quarrels-Whilst you ave, they sit at rest; As their portals hourly strengthen, Daily you are more oppressed. Up and conquer, be united ! For, divided, you must fail; Quarrel ever, and be bondmen, Or unite, and conquer all !

HONOR TO THE TOILING HAND. All honor to the toiling hand, Or in the field or mine; Or by the hissing stream machine, Or on the heaving bring Whatever loom, or bark, or plough, Hath wrought to bless our land; Or wrought around, above, below, We owe the toiling hand.

In battles with the elements, It breaks the stubborn sward; It rings the forge,-the shuttle throws,-And shapes the social board. It conquers clime, -it stems the wave, --And bears from every strand The sweetest, best of all we have, Gifts of the toiling hand.

From the New York Tribune 'I'LL DIE IN THE RIGHT.' They say that "Tis sweet for our country to die"-That Fame is a mourner where patriots lie-That glory shall ever our praises prolong, Though dying for country, we die in the Wrong; But I envy not him, on whose laurel-decked bier, The phantom of Glory has wasted a tear, For rather than triumph when Wrong heads the fight, I would die as a man, in the cause of the Right! I fees not to die-vet should this be my lot. To fall on the field where the strife rages hot, Or writhe out in anguish my last, dying day, 'Neath the wounds I have borne in the terrible fray, Then Freedom shall claim me-her martyr I'll fall, Nor die while attempting my brother to thrall. Then Liberty's blossoms shall spring o'er my grave, And my couch be bedewed with the tears of the A. M.

> MEMORY, MUSIC, HOPE. BY J. GOSTICK.

Thank God for Manony! This is the green dell ;-I hear the stream with musical ripples flowing; The scent of flowers recalls my childhood well; I feel the sun of new-born summer glowing;-And in my spirit's view, I see the stream, And the bright lish that through the water gleam. Thank God for Music! for the pleasant voices Of boughs and winds and waters as they meet; e For every bird that in the wood rejoices, For every note in nature's concert sweet: To me, the lark's clear carrolling on high Reveals the whole wide, blue, bright summer sky.

Thank God for Hors! that, after life's short night, Cheer'd by fair dreams and memories, I shall rise To fields with never-fading verdure bright, Unfailing fountains, pure, unclouded skies, And see the world, which will not pass away, In the full sunshine of perpetual day !"

> LIGHT AND SHADE. In shade and sunshine rolls the earth-Half one and half the other: Thus Friendship is allied to Mirth, And Grief is Joy's twin brother. Each forest hath its sunny glade, Each flood-tide bath its ebb ; So of a mingled woof is made

Life's frail and curious web.

THE LIBERATOR.

GOD' NOT 'UNJUST AND CHANGEABLE IN HIS ATTRIBUTES IN COMMANDING MEN TO PUT MEN TO DEATH. To HENRY C. WRIGHT :

DEAR FRIEND-Come, and let us reason together The question for consideration is not whether the writers either of the Old or New Testament were is some things mistaken;' (for this they might indeed be, when not under the influence of an infallible inspiration;) but the question is, whether they were mistaken in respect to those things which they assure us they received from God as his truth and law You suppose that the record, (Joshua, 7th chap.) Christianity himself tread the wine-press of the fierce. that God commanded that Achan and all he had should be destroyed, is false; and, by parity of reasoning, the record that God commanded Moses to destroy the Canaanites, and subsequent similar commands, on particular occasions, to go up to war require his angels to cast them alive into the lake of fire? Rev. xix. 20. mistake. The Almighty never commanded these things.

to their inspiration on other points. Indeed, you will concrede that your principle requires you to place in the same category, all the Mosaic precepts which required the putting to death for various crimes. You may say that you do not question the divine direction, or authority, to use all the deceptive arts, or all the measures, which they adopted for the first infallible inspiration; for although testimony being subversive of right reason is evidence against such inspiration, its accordance with reason is not conclusive evidence in its favor. You would not allow to modern fanatics their claim to infallible inspiration, because they may prophesy infallible inspiration, because they may prophesy some things which are no violation of your reason I would humbly entreat you to consider whether your principle does not subvert the divine inspiration of the New Testament also. Jesus Christ condemned the Jews for not believing Moses. ' Had ye believed Moses, ye would have believed me; for he wrote of me.' John v. 46. Did the Son of God condemn them for not believing a man who represented Gud as being 'unjust and changeable,' as everlasting death? How do you prove that it was you suppose many of the Mosaic precepts du? Do more unjust to slay the Midianites with the sword of you say that the Savior condemned them for not be-lieving what Moses wrote of kim? What ground, with the pestilence? It may be said, that the pro-I ask, had they to place confidence in the testimony of Moses concerning the advent of the true Prophet, while his testimony on other points was (as you suppose) totally incompatible with the attributes of Jehopose) totally incompatible with the attributes of Jehopose) totally incompatible with the attributes of Jehopose in the state of the state of Jehopose in the state of son, was not accessible to it, without revelation. It would seem most reasonable to me, to rank the Jew.

Although under the Christian dispensation, the would seem most reasonable to me, to rank the Jewish Lawgiver with impostors, on your principle; for retaliatory precepts of the Jewish code are abrogated, it is difficult to conceive that he could be, with his superior abilities, mistaken with respect to all those another, it is matter of fact, that he still uses human commands being given him by God, which pertain to your objectionable category. But admitting that he was only mistaken in giving commands which army was as much the rod of the Lord's anger represent the Infinitely Holy One as unjust and against Jerusalem, as the Assyrian was under the changeable, still I ask, does not the condemnation previous dispensation. It is under the present bles-which the New Testament passes on those who would not confide in the testimony of such a fanatic, and the high commendation therein given him as one of divine wrath, and the dashing to pieces the nawho was faithful in all his house, go far towards tions of the earth, is to be fulfilled, in part at least, invalidating the claim of the divine authority of the by human instrumentality. Register of all our hope of immortality? Surely If the judgments and ways of an infinite being are we ought seriously to pause, before we adopt a principle involving consequences of such magnitude !

I admit that if you prove the Mosaic precepts to be unjust, you prove also that they are no revelation Divine revelation, right reason, and mo-

some objections to your resolutions offered at the Richfield Convention. If I prove your foundation moved by the Holy Ghost,' in respect to the com-

unsound, your superstructure falls. The affirmation in your first resolution, that 'God is unchangeable,' needs qualification. He is unchangeable in his attributes, but not in the modes to which you object, as the inspiration of the Eternal of their development. Immutable righteousness is Spirit, by sanctioning without such exception, the the basis of all divine law, but there is made of necessity a change of the law. Heb. vii. 12. Laws are correct, that they also were mistaken, and, conadapted to one dispensation, are not adapted to ano- sequently, their own testimony is not reliable. We ther. Such uniformity would be incompatible with can, therefore, have no knowledge of the divine for-the grand principle of progress. The Christian dispensation 'exceeds in glory' the Jewish. God does our own reason can furnish. 'If the foundations not now command his children to execute his holy are removed, what can the righteous do? vengeance upon his enemies, not because such an act I have only to add my grateful acknowledgments toould be 'unjust,' but because it is not as consistent to our mutual friend, for his kind liberality in giving

istration of condemnation.'

I find what appears to me the source of error, in your second resolution. It is not true, I conceive, that (all) the relations of man to man, and the obligations growing out of these relations, are unchangeable.' Consequently, that it is not true, To HENRY C. WRIGHT: that 'whatever is now opposed to those relations and duties, ever was and ever must be opposed to them.' This principle appears to me to be contrary the misdeeds, said to be done and approved of by obligations of a progressive intelligent being be ever teries, which required the exercise of faith to recon the obligation of mutual love, which includes right. as much disposed to exhibit your position as equally cousness, are indeed unchangeable. But is the relaelationships, that what, under one divine dispensa-ion, is enprosed to these 'duties,' may not be op-untarily bestows it upon him; and that all violations

int grow out of the natural relationship merely, but a mere passive being, not responsible for either good ut of that relationship, and special laws of God per- or evil? sining to that relationship. These laws, though they an never violate righteonsness, may vary under ANOTHER LETTER FROM A CLERGYMAN ferent dispensations :- e. g. Under the Christian ispensation, it is not the duty of a father to MR. EDITOR:
tone a son to death for idolatry. Why not? Is it DEAR SIR-I thank you for your courtesy in a coause the act of stoning a man to death for this sin promptly publishing my letter, after your return to the its itself so unrighteous, that God cannot justly the city. I began to think that it was held over, es (i. e. desert) of sin is death,' why may not the with it; but I little expected to be honored by so long nd of all good, make the father the executioner of for your courtesy, I am not thankful for the conis righteous retributive justice? So, if the Canatemptuous epithets and sneering remarks you apply is righteous retributive justice? So, if it to me; they aided nothing in convincing me that unerable transgressions, (which I do not under-I am wrong, or that you, Mr. Pillsbury, &c. are estilence or the earthquake?

tion. Such requisition is no violation of the naare and obligations of the relationship, because the Mr. P. is irreproachable or immaculate, or that your elation does not involve the principle, that it would Society is now worthy of public support, whilst it en e wrong for the father to inflict a punishment the dorse such sentiments as advocated by its lecturers. on deserves at the hand of God, if God requires You expend a great many words in endeavoring he father to do so, although it does involve the to glorify Mr. P., and talk largely of his sacrifices

remark. In what sense do you consider the objeconable deeds attributed to the Divine Being by the writers of the Old Testament, are opposed to the spirit and principles of Christianity? Is Christianity opposed to God's taking vengeance on his incorrigible enemies? Are her threatenings against the less denunciatory, or less terrible than those of the law of Moses? Does Christianity condemn these divine acts which your philosophy condemns? Hear her answer for herself. . He that despised Moses's law, died without mercy, under two or three witnesses. Of how much sover punishmen suppose ye, shall be be thought worthy, who hat odden under foot the Son of God,' &c. ? Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' Does not the Author of ness and wrath of Almighty God? By what logical process, I ask, can you prove, that it is more op posed to the nature of God' to require men to ston the transgressors of his law to death, than it is to

It is evident that you object, not only to particular Now, my dear Sir, if the writers of the Old Teatament were mistaken in respect to their testimony on this point, we can have no confidence in respect ting to death by human instrumentality. You repare many objectionable matters, which God never commanded. We speak of the Bible as the Word of and the words of the devil.

I ask for your proof, that it was any more unjur or inconsistent with the nature of God, for him to the dagger of Ehud, than it was for him to smite miscuous perishing of many women and children. by disease or earthquake, is the consequence of nat ural laws. I reply, that what God does by natural

unsearchable, and past finding out, by fixite minds, (which reason itself must admit,) it is certainly unreasonable to impeach those judgments and ways, because they are, in some respects, inscrutable.

It sppears to me that your theory (which I re spectfully and earnestly entreat you to review,) casts ral principle, are perfectly harmonious.

Permit me now to present to your intelligent mind

a dark pall over the entire Charter of our eternal mands to which you object, we have no assurance

under the present dispensation, as under the min- my articles a place in his columns.

Truly-yours, HENRY GREW.

MYSTERY AND FAITH. SOUTHBORO', Nov. 14, 1848.

to reason and fact. Why should the relations and God. You inform us the minister called them mys unchangeable'? Why should not such a being cile with his divine goodness, mercy, and unchangeemerge from old relations, and enter into higher, in- ableness; which Mystery and Faith you assert, in volving higher 'obligations'? What are the facts in the commencement of the affair, was a laughable this case? The relation of human brotherhood, and matter, and therefore not satisfactory. Now I feel tionship of parent and child, and the mutual obliga- requires both the same amount of Mystery and Faith tions of obedience, submission, instruction, govern- to support and believe it; and that is, there is such ment and support, the same when the child is twen-ty-five years of age, as when he was five or ten? worlds, angels, spirits, minds, thoughts, wills and Is the relation of master and servant, and the obliga- bodies of men, who is all Love and Justice, and fortions thereof, never varied by circumstances? May ever unchangeable; and having so made man, I not the righteous divine law, which is the basis of all would enquire of you, by what possible means any uman obligation, so regulate the duties of human man can acquire ability to be certain that he will not nosed to those duties under another? It is important of Love and Justice (if so bestowed) arise from his o consider that the duties of a father to a child do partiality in the bestowment, and thus render man

ON CAPE COD.

FITCH WINCHESTER.

equire the father to do it, as Moses affirms he did? that Mr. Pillsbury, or some one else, might publish How then shall God judge the world?' If the wa- an explanation which should appear simultaneously ffended Sovereign, the infinite Source of all being an editorial from yourself. Whilst I am grateful and you to deny.) how was he any more unjust to right. But I opine they were not intended for this, affect it by the hands of the Israelites, than by the but merely to please the vitiated taste of the class of readers you have to write for. Only that I should If, then, your second resolution is perfectly sound, do violence to the bent of my inclination, and go ou infer too much from the premises. If a Jew had contrary to the teachings of Jesus, I could render illed his son for rebellion or idolatry, without a di- railing for railing, and retort the infidel slang of ine command, he would have acted contrary to the besotted, hireling priesthood,' &c. and write a bligations of his paternal relationship; but the com- few columns on the subject of besotted, hireling and of God created a new obligation, not founded editors, hireling lecturers, and a hireling press; but on the divine requi-

Your long editorial has not convinced me tha rinciple, that he has no right to do so without di-in abdicating the pulpit. Yes! 'abdicate' is the ine requirement.

On the third and fourth resolutions, I beg leave to gave us a specimen of when he left the Tuileries?

Let me look at your editorial again, and be sure that | you say he has "made sacrifices." Yes! that's the to advocate slavery abolition on its own merits, and word. Indeed to what kind? Not of money, I cease from making it merely a medium of attacking trow; for I'll engage he is far better paid now, as a all churches.

hired lecturer, than ever he was as a bired clergyman. Not of mental case; for when he was a clergy-do the work they obtain the money for secomplish-man, he had to prepare lectures, which you com-ing, and not do that with it which is repugnant to plimentarily say, without designing it, would all the views and feelings of those who benevolently smell of the lamp, 'are elaborately prepared for select occasions,' 'pluned and polished, so as set to give offence;' and these, week after week, and year after year, in never censing variety. Now he can travel comfortably about with 'the same old song,' without any necessity of arduous mental ap- of their plagues. lication. He has surely made no 'sacrifice' of health; for his present vocation must be highly conducive of health. Perhaps you will say, he has made sacrifices' of many old and valued associates; but, most likely, he himself would say, his loss was gain,-for he exchanged them for others more congenial to his mind. But you say positively, the rulers, scribes and chief priests frown upon him with indignation, and discard him with contempt." Without stopping to question the accuracy' of this

enemy as this, and that he will frankly state his position. I expect he will take the cue he is furnished with from head quarters, (pardon me, if I am too suspicious in supposing this to be the design of your distributions of the property of the countrymen present. The

bear the most stringent criticism, and purit beyond your insinuations of inaccuracy. After she had dealt in the most extravagant, sweepig, and unjust

charges and denunciations, only to condemn all church organizations, and not the true religion contheir seats. 'Friends and brethren,' he concluded tained in any of them, so far it will be satisfactory; but that will be an acknowledgment of yet greater flow forth among the nations the first streamlets. wrong, viz. that of acting dishonestly. Inasmuch as whilst the reason exhibited, and pressed upon the people, why they should come out of the church es, was their pro-slavery character, the hidden and es, was their pro-slavery character, the hidden and rights of nations are maintained and wrongs resecret reason was, an hostility to all church organ-izations. Take for him, if you please, whichever the world shall yet see realized all the bright pic secret reason was, an hostility to all church organ-

betted by the comparison.) Well, what if he does will march through the world, though a mere take their views of what you please to term a hire-ling priesthood, and should take all their arguments against the hireling priesthood of a law established should be write the precepts of the Gospel, it shall ever succeed. It shall attract, by its own inherent refulgence, all that is beautiful and just in the world, and the day shall church, by which they were persecuted in the old come when the armies shall fly befire this mes senger of Peace; the gun shall be spiked with the country? He would only be borrowing their old arguments,—as was done, in my hearing, at your liberty, of justice, and of love!" church, by which they were persecuted in the old Anti-Sabbath Convention; but he could never use them in so good a spirit as they did, unless he altered considerably for the better, in the temper of his

Slavery Society will approve this course of its lecturers, then I prefer the three following serious charges against it, and would exhort it to do its first works.' 1st, Fraud. 2d, Dishonesty. 3d, Inconsist-

1st. Fraud. By obtaining money under false pretences. The committee solicits and obtains subscriptions largely from church members in England, for slave, whilst it knowingly and designedly expends these funds in endeavoring to break down all churches-those which are anti-slavery, as well as those which are not.

2d. Dishonesty. In vigorously promulgating the doctrines of come-out-ism, arowedly as the means of breaking down the existence of slavery; whilst the grand and primary object is to advance a spirit of hostility to all churches, and to advise the people to scamper away from the whole of them, as fast as

ever they can.'

3d. Inconsistency. In that, whilst it denounces, damns and anathamatizes all who vote under the government, as thereby aiding to promote slavery. That whilst they abuse and vilify all who, in the most indirect manner, aid to sustain American Slavery, whether they do it ignorantly or not, they themselves knowingly, and wilfully, do 'nid and abet,' sustain and comfort this sum of all villanies, by purchasing, selling and using various strickes the by purchasing, selling and using various articles, the product of slave labor, thus helping to rivet the chains faster upon, and to assist in pressing the blood from the poor child of oppression.

1st. That to be consistent, it should discounte.

1st. That use of all articles, the produce of slave in-

from the poor child of oppression.

1st. That to be consistent, it should discountenance the use of all articles, the produce of slave la-

2dly. To be "honest," the lecturers must be made

A Congress of Delegates from various parts of the world, for the promotion of Universal Peace, was held in Brussels in September last. Elihu Burritt. who was present, has given an interesting accoun of it in the Christian Citizen. Here is an extract:

M. Roussell, the elegant and accomplished advocate, whose very voice was the language of peace—whose every gesture and word seemed to take its grace from the spirit of good will to man—next mounted the tribune, and seeming to canvasse fulfilling the old adage, that

Birds of a feather
All flock together.

So that, on striking a fair balance, the advantage seems to be immensely in his favor—that is, according to his present views and feelings; so much so, that I cannot help thinking, he will searcely thank you for your gratuitous encomiums on this score at least.

Your gracious editorial has by no means convinced me, either, that Mr. P. is not an enemy to all religion, 'the true as well as the false,' notwithstanding you affirm it to be 'a contradiction in the face of foreign nontons? Centemon, let us begin by examining the foundation upon which arminer to the procession of assent, he said, in his svecetest tone: 'I am going to ask you to proclaim, by a unanimous one, that the moment for a universal disarmament has come.' The whole assembly was struck with the enries whose very goes was the language of peace—whose every gesture and word seemed to take its grace from the spirit of good will to man—next mounted the tribune, and seeming to canvasse every face before him for an expression of assent, he said, in his svecetest tone: 'I am going to ask you to proclaim, by a unanimous vote, that the moment for a universal disarmament has come.' The whole assembly was struck with the enries of the said, in his svecetest tone: 'I am going to ask you to proclaim, by a unanimous vote, that the moment for a universal disarmament has come.' The whole assembly was struck with the enries of the said, in his svecetest tone: 'I am going to ask you to proclaim, by a unanimous vote, that the moment for a universal disarmament has come.' The whole assembly was struck with the enries of the said, in his svecetest tone: 'I am going to ask you to proclaim, by a unanimous vote, that the moment for a universal disarmament has come.' The re ligion, 'the true as well as the false,' notwithstanding you affirm it to be 'a contradiction in terms;' that one cannot be an enemy to both at the same time. If you cannot see the possibility of such a case, you must be the subject of an obtuseness of vision, which I never supposed you possessed of. I can very distinctly perceive how a man can become such an apostate, as to be an enemy to all true religion, and, at the same time, have so much benevolence for a portion of the oppressed human family, as to be an enemy to a pro-slavery religion, which is a false, though assuming to be the true religion. An enemy to it, not because it 't steals' for peace, prepare for peace.' You wish for peace, prepare for peace.' You religion, which is a false, though assuming to be the true religion. An enemy to it, not because it 'steals the livery of heaven to serve the devil in,' but because it helps to crush down more deeply the oppressed. I think I shall always see thus distinctly, unless I should become so blinded by Come-out-ism that the 'light within me should become darkness,' which at present there is no danger of.

I hope for his own sake, that Mr. P. is not such an enemy as this, and that he will frankly state has power of the prophet, our children will see it. Men will one day embrace each other, and cease to kill

suspicious in supposing this to be the design of your editorial,) and say that, when at North Dennis, he only expressed opposition to all church organizations, and all ministers, as such. But church organizations was not the question. The religion of the country, as my former letter stated, was the question at same. I merely quoted the erry closing secrets of what transpired, for the sake of brevity.

I must now go back a little, and if necessary go back still farther in another communication, and give such a report of Miss Stone's lecture as shall bear the most stringent criticism, and purit hexand desit in the most extravagant, sweepig, and unjust denunciations of all, of every name, every where, excepting one solutary church where Mrs. Foster had lectured—inferring that this exception was through her influence—and after I had made the remarks communicated in my last, Mr. Maynard rose and took exceptions to her statements, and referred to individual cases, where true religion was exemplified and enforced; and in conclusion said—'You are called Come-outers. Now it seems there is no difference between us as to what constitutes the principles of true religion; and then referring to the religion, churches and ministers specified by himself and me, he asked, 'Do you advise the people to renounce such religion, come-out of such churches, and desert such clergymen?' Mr. P. certainly without either 'pruning or polishing,' answered, 'My advice to the people is, to scamper away from the whole of them as last as ever you can.'

Now if he says that they meant by their sweeping charges and denunciations, only to condemn all states of the condemn all condemns and condemn all states of the condemn all condemns and condemn all condemns and condemn all condemns and condemn all condemns and condemns and condemns and condemns and co tures which have filled the minds of divine p You say for him, 'what if he takes the Quaker view?' (By the way, I think the Friends are lists at the day of the way, I think the Friends are lists at the same that the first of Peace, benutified in its appearance, even as a tender maiden. Garland it with flowers; it

SINGULAR COINCIDENCE.

so, but let him give an honest expression to them, and not make the anti-slavery cause the means through which covertly to promulgate them.

If, as you seem to intimate, the American Anti-

1 am yours indeed.

EDWARD MORRIS.

PEACE-UNIVERSAL PEACE.

M. Roussell, the elegant and accomplished advo

considerably for the better, in the temper of his mind.

The following calculation was made by a gentle man some time previous to the late Presidential election, and with the addition of Alabama and Floridate the billion of the States already sure for Taylor, the numbers that the billion of the States already sure for Taylor, the numbers that the states already sure for the states already sure for th

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bor, as did the English abolitionists when they crushd Colonial Slavery, and as numbers of the Friends
lo in this country.

The average of the above ages is about 57 1-2
years; and it is a curious circumstance that five of
our twelve Prosidents have been of the age of 57 at
the time of election.

VOLUME XVIII.-NO. 48

MERCHANTS, LOOK AT THIS! A New Store to Let or Sell in North Ashburnham SI UATED some three miles from the centre, Si UATED some three miles from the centre, a few rods from a new meeting-house, and in the vicinity of some twelve or fifteen saw-mills, and other water works of equal extent; two and a half miles from North Ashburnham depot on Cheshire railroad, in a grawing place, on account of the railroad making sale of wood, lumber, bark, &c., there being much woodland in this vicinity. No store short of three miles. It in intended soon to have a post office in this place, which ought to be in this store. The buildings are new. A store has been kept in this place some three years. Rent low. For further particulars, inquire of JAMES FENNO, 41 Hanover street, Boston, Mr. TOLMAN, near Union extension deput, or ALVAN WARD, hear the premises. the premises.

N. B. It is believed that a capital of two or three

thousand dollars would be sufficient for a person, who would deal justly and fear not, to get a fair living in this place with the rest of us.

Ashburnhum, Nov. 15, 1848.

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A COURSE OF LECTURES TO FEMALES On the theory and practice of Midwiery, by re sponsible Physicians of approved professions standing, will commence in Boston, WEDNESDAY Nov. 1st, and continue three months. Tauton fee \$25—in advance. Board in the city, \$2 to \$3 a week. For further information, address or apply to SAMUEL GREGORY.

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river life and craft: arks, steamboats, cosl, more-um, wood, and cattle boats; presenting the diversa-fied scenery of twelve different States, a distance of 2300 miles, from Pittsburg, Penn., to New Orleans, La., extending over fifteen degrees of latitude. Tickets of admission to the whole, 25 cents, to be obtained at the hall. Lads' and Misses' tickets 11-2

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Nov 10

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Note. Address Post Palb—novice grain.

Note.—The most prevalent of all diseases incides
to our climate,—CONSUMPTION,—may generally
be traced to a slight cold. By an estimate not larg
since made, it appears that upwards of our nutrition
diseases a remailly of Pulmaters. Complaints. TAKE HEED, DELAYS ARE DANGEROUS. 1908 por19

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During his long experience as a Physican. Dr. C. has been called to attend many cases which had baffled the skill of the most eminent physician of the Old School, and numerous patients can be easulted on application at the office.

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The RENOVATING PILLS, for nervousness, dizziness and costiveness; and The VEGETABLE RESTORATIVE, for indi-

Are medicines that need but a single trial to es

tablish their value.

Office, recollect, is at the

Corner of Cambridge and Temple strels.

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CENTRAL COUNT, where he will be most hope to
welcome some of the Friends of Reform, a result
ble charges. He wishes his house to be the cental
to be the friends of Temperace. place in Boston, where the friends of Temperace, Peace, Purity, Freedom, the Prisoner, &c. my next together, and enjoy a comtortable and quiet house.

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OCCASIONED by the Death of John Quiney Adams: O livered at the Melodeon in Region.

Just published by BELA Me RSH March 5, 1849

THE SABBATH QUESTIOS.

Proceedings of the Anti-Sabbath Convention, bridge in the Melodeon, Boston, March 23d and 24th; containing the speeches of Charles C. Burlegh, with Lloyd Carrison, John W. Browne, Theodorf Parker, Henry C. Wright, Lucreta Mott, Parker, Henry C. Wright, Lucreta Mott, Parker Pillsbury, Samuel May, Jr., and ha M. Speat, 16 gether with an exhibition of the spirit of the Cleft and the Religious Press. Also embodying the rest of Lother, Melanchon, Tyndale, Calvin, Barley, Dymond, Paley, and Archbishop What-by, as to his Jewish nature of the Subbath. The whole making a very neat and compact pamphlet of 165 parts of the Cheft Price, 25 cerais single; five copies for one dollar; the control of the samples, and to circulate it far and wide. For sale by Bell Marsh, at 35 Cornhill; and also at 21 Cornhill. THE BABBATH QUESTION.

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